

18
1.

ZADKIEL'S MAGAZINE,

OR
RECORD AND REVIEW
OF

ASTROLOGY, PHRENOLOGY, MESMERISM,
AND OTHER SCIENCES.

O MAGNA VIS VERITATIS!

Vol. I.]

JANUARY 1849.

[No. 1.]

CONTENTS.

	Page
On the present State and future Prospects of Astrology, with some Account of its Origin, &c.....	1
Aurora Borealis	9
Mesmerism in India forty Years ago, by Col. Bagnold	12
Astrology and the Press	16
Reviews :—The Poetry of Science—The Gem of the Astral Sciences	24
Meteorology	26
The Planet Neptune, Theory of Astro-Meteorology.....	28
Aphorisms touching Weather, Meteors, &c. by J. Cardan	29
Fulfilled Predictions	30
Great Earthquake, &c.	31
Remarkable and Unfortunate Nativity.....	32

LONDON: HALL & CO., 25, PATERNOSTER ROW,

AND SOLD BY ALL BOOKSELLERS.

Price Sixpence.

Digitized by Google

ADDRESS.

THE objects of this work will be the fair investigation of the Truths of Natural Philosophy, more especially with reference to the furtherance of the sciences named in our title.

In carrying out these objects, we shall "shoot folly as it flies," and, wherever detected, bring it down by the withering touch of the finger of Truth. The intolerable humbug of our public writers as to all matters concerning the Philosophy of Nature, founded on observed facts, shall be unflinchingly exposed; and the *niaseries* and noodleisms of many so-called philosophers shall be held up to the world for its scorn, contempt, or ridicule, as they may severally deserve. We feel the solid ground of reality under our feet; and shall take our stand with a firm resolve that the world shall see the mighty operations of Nature in harmony with those celestial causes the philosophers of old witnessed, and admired, and taught their disciples *as that which it pleased the Deity to create*. Yes, month after month we will shew the tempests of our own land, the hurricanes of the tropics, and the earthquakes of the mountainous countries of the South; all found to accompany the fact of the Earth being placed in peculiar situations with the other bodies of the system of which it is a minute portion. We shall demonstrate that the electric fluid is a constituent part of the principle of solar, stellar, and cometary light; and that the action of this principle on the magnets of our observatories coincides with the Earth's motion among, and relative position to, the Planets, with a regularity impossible by the doctrine of chances, and, therefore, the result of laws hitherto undiscovered. Also, that the *deregiment* of its regular flow is as destructive as that of the tide of the ocean in a storm, bringing

"Disease and death to scourge the neighbouring shores;"

failure of herbage and vegetation; pestilential air, irritating the systems and exciting the brains of mankind; who are thence hurried away to violence, quarrels, insurrections, and wars.

On this principle—the sole one that enables man to penetrate the dark veil of the future—were foretold the earthquakes at Lisbon at the end of 1847, in Italy in June, and in the West Indies in August 1818. Here are *three* distinct instances of the fore-knowledge of these fearful phenomena, to the *exact* time and place, full twelve months beforehand. Let the reader conceive the uproar that even *one* such fulfilled prediction would have made in the world, if it came from one of our great philosophers. Alas! they are innocent of any such knowledge, because they allow the leaden fingers of prejudice to close their eyes. The hurricane may roar, the earthquake destroy, but mankind have no intimation of the danger until it arrive; because modern philosophy is pleased to *deny* (what it dares not attempt by reference to *facts* to disprove) all that *knowledge* of the influence of the Stars which the wise men of Greece, India, China, Persia, Egypt, and Chaldea, could reverence as the choicest gift of a benevolent Creator.

N.B.—All Letters and Contributions, and Advertisements for the Cover, to be sent to the Editor (*post free*), addressed *exactly* as follows:—

"SAMUEL SMITH, ESQ., ACRE LANE,
BRIXTON, near London."

ZADKIEL'S MAGAZINE.

VOL. I.]

JANUARY, 1849.

[No. 1.]

ON THE PRESENT STATE AND FUTURE PROSPECTS OF ASTROLOGY, WITH SOME ACCOUNT OF ITS ORIGIN, &c.

CHAPTER I.

"The Pharisees attributed ALL to *fate*; or, as some of them expressed it, to the *heavens*, i. e. to that chain of *natural causes* of which the heavens were the chief, and to which, according to them, the Creator had, at the beginning, subjected *all* things."—BISHOP BULL.

IT cannot fail to interest the readers of a new work, intended mainly to uphold the doctrines of astrology, to consider the actual condition of that ancient science, and to throw a cursory glance at the probabilities of its future march; so far as they may be judged of by the circumstances of society, in the new phasis it is obviously about to enter, after passing through its present transition state of ignorance, turmoil, and discontent.

But, before we say a word on these matters, let us endeavour to define clearly what we intend by "the doctrines of astrology;" and let us shew, also, what it is that those doctrines are capable of effecting for the benefit of society, in its physical, moral, and intellectual condition. This is the more necessary, as one of the great weapons of its opponents is misrepresentation; by which astrology has been held up to the world as not only a delusion, but a cheat, a fraud, a deception; in brief, a species of treason towards man, and blasphemy against God.

The word Astrology is derived from *Αστρος*, a *star*, and *Λογος*, *reason* or *logic*; thus implying *the logic of the stars*, or that which we reason from them. If we trace the origin of the Greek term *ASTER*, a *star*, it is obviously formed of the two Hebrew words *ASH*, "fire" (the stars being called originally the *fires* of heaven), and *TER*, "to go round;" because the stars were seen to go round the earth. Among the Hebrews, the word for an astrologer was *ASH-PHE*, literally "the mouth-piece of the star;" because he interpreted what the star imported.

Astrology, then, is "the logic of the stars," that which we

VOL. I.

B

reason from them; or "the doctrines of astrology" may be defined as all that which the stars shew or import, *Κατὰ λόγον*, agreeably to reason. Now reason itself must be, and is, founded on observed facts; for if we have no known facts, we cannot reason on any subject whatever: and certain *facts* being observed, touching the motions and situations of the stars, to be invariably accompanied or followed by certain events on earth, mankind, by the purest exercise of reason, came speedily to conclude that, of the two things, one was the cause and the other the effect: the stars the former, the events the latter. True, the two things might not be related as cause and effect, but then their invariable concurrence compelled the conclusion that they were both *the effect of a common cause*. And this conclusion embraced the idea that the stars were merely the type, sign, or signal of the concurring event; and that led to the farther conclusion, that the common cause of both, the stars of heaven and the events on earth that accompanied their motions, &c., was no other than the great First Cause of all things. So that the first astrologers, the first men who reasoned of the stars, were the first divines; the first, in fact, who taught by irresistible logic, founded on the combined observations of celestial and terrestrial facts, the all-important doctrine, that there was ONE GOD, "above all, and before all things." Such has ever been the case in all nations who have emerged from barbarism in the slightest degree: the divines, or priests, have ever been Astrologers.

The fact of the priests of oriental nations having been Astrologers (as they still are among the Buddhists, whose numbers are equal to the whole population of Europe), among the Indians, Phœnicians, Persians, Chaldeans, Egyptians, &c., is so patent, so undeniable, that we shall not stop to quote the evidence. But we will shew how they came to be called WISE MEN; a term not yet entirely out of use. It was the custom of the ancient priests or astrologers to hie themselves to a hill or "high place," that they might conveniently observe the stars, watch their motions, and contemplate their positions, thereby to judge of their effects. In plain countries, where no natural elevations offered, towers were erected for this purpose. And although the word to watch or contemplate, to survey carefully by the eye, came to be applied figuratively to a tower, among the Hebrews and subsequently among the Greeks, as it is at this day with us, who call some kinds of towers "look-outs," or "watch-towers," the Hebrew term *שׂוֹנֵה*, *ASH-PHE*, an astrologer, came to be corrupted to, or to be equivalent to *שׂוֹנֵה*, or *ETZ-PHE**, a watch-

* From this is derived the English word *espy*.

man. In numerous words of that language the initial letter was dropped, as in this case, and hence the word was sounded *zephe*, or *ZO-PHE*, or in the plural, *ZOPHIM* (see *Numb.* xxiii, 14), the watchmen; signifying the astrologers, or *WISE MEN*, originally; as is clearly shewn by the Greek corruption of the term into *σοφοι*, *SOPHOI*, the *WISE MEN* (being the same word with a Greek ending), who “were wont, on such high hills (as *Numb.* xxiii, 14), to observe the course and motions of the heavens*.”

In course of time the pure practice of astrology, observing the heavens and judging their effects, was corrupted into the *worship* of the heavens, or *ZABAISM*; and eventually into idolatry, or the worship of *images*, which were made to resemble some of the qualities of the particular planets, &c., in honour of which they were set up. At first, men began to attribute the effects they saw the stars produce to their, the stars’ powers, as gods or demons of an inferior rank to the great Creator himself, whose majesty was soon lost sight of; and thence arose, eventually, a multitude of idols and unspeakable absurdities. One of the strangest of these seems to have been the worship of a large black *stone*, which prevailed in many parts of the eastern world, and still does prevail. We conceive that this was connected with the worship of *HERMES* (Mercury, who derived his Greek name from the Hebrew *EREM*, to cheat), to whom we find a temple erected, named *BITH EREM* (*Josh.* xiii, 27), i. e., to the god of fraud and cheater; such being the character of persons born under his influence: whence the Greeks afterwards called him the god of *thieves*. The same word signified to *cast* or *throw stones*, &c.; and it was reckoned a piece of honour done him to cast or throw a *stone* at the foot of his statue. Now, as Mercury rules over and influences all the mental operations, and as arithmetic was carried on by the aid of small *stones*, whence the Latin word for a pebble stone, *calculus*, gave a name to *calculator*, a caster-up of accounts, we may easily perceive how the worship of the *stone* had originally reference to the planet Mercury†.

When religion, or the first acknowledgment of a God, had been corrupted into idolatry, the idea that the planets and stars were themselves a species of demons, or inferior gods, still prevailed very extensively. And we learn from the learned rabbi, Maimonides, that the general faith among the Hebrews was, that they were *mediators* between the Deity and his creatures

* Gale in the Court of the Gentiles, part ii, 2.

† *Vicentius Belovacensis* tells of Indian nations who go round their idols and cast stones on a heap, at the vernal and autumnal equinox. From them the Arabs seem to have derived the custom; for it is still observed, in some form, by the *Hadgees*, or pilgrims returning from Mecca.

on earth. This learned Jew, Maimonides, declares that "the error of the first idolators consisted in maintaining that, as the *stars* and *planets* (CHOCHABIM and UGELAGELIM) were created by God to govern the world, so it was his pleasure that they should be honoured and worshipped as his *ministers*; and that, accordingly, men proceeded to adore them, *in order to procure the good will of Him who created them*; thus making them *mediators* between man and God;" and "this," says he, "was the foundation of idolatry*."

This doctrine of the ancient Hebrew learned men was that of all the principal philosophers of Greece also. Plato says, "every demon is a middle being between God and man." And "God is not approached *immediately* by man, but all the commerce and intercourse between gods and men is performed *by the mediation of demons*." Again; "*demons* are reporters and carriers from men to the gods, and again from the gods to men; of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." *Plutarch* and *Apuleius* teach the same doctrine, which was the philosophy of the Apostles' times; and to it St. Paul alludes (1 *Cor.* x, 20) when he says that "the Gentiles sacrifice *δαίμονιαις*, that is to *demons*; by which he certainly did not mean "to devils," as the words are translated, but to certain *powers of the heavens*, for such was the real meaning of *δαίμονια*, *demons*; as is plain from numerous passages in scripture, where the SEPTUAGINT writers have used the word to signify not *devils* but powers or intelligences of material nature. Thus, *Ps.* xci, 6, they say the "*mid-day demon*;" *Ps.* xcvi, 5, "all the gods of the Gentiles are *demons*:" given in our version as "idols." And so we find Moses forbidding the Hebrews to continue to sacrifice to *demons*, *Lev.* xvii, v. 7. And again; *Jeroboam* ordained *priests* for the *demons*, 2 *Chron.* xi, v. 15. In our version the word is *devils*; but the original word is *SHOIRIM*, which the Septuagint generally render by *δαίμονια*, i. e. *demons*, as they do in *Isaiah* xiii, v. 22, and xxxiv, v. 14, which our translators call "dragons" and "satyrs." This word is thus called "idols," "devils," "dragons," "satyrs," and "gods," though the Septuagint translators adhere mostly to one term, *demons*, as they

* This idea of their being ministers is beautifully expressed *Ps.* ciii, v. 21, whence David evidently entertained it. "Bless Jehovah all ZABAIU, his *hosts* [of stars], his *servants*, who do his *pleasure*." And that "hosts" did not signify "angels," as some may say, is evident by David having in the previous verse said, "Bless Jehovah, ye, his "mighty *angels*," where the word used is MELAKIU, who are said to "hearken unto the voice of Jehovah," indicating a superior office. We believe that MELAKIU, which signifies kings or leaders, applied to the "mighty ones," viz. the sun, moon, and planets, and that ZABAIU meant the numerous hosts of fixed stars, who are treated as inferiors or *servants*, yet who do his WILL OR PLEASURE.

knew what it signified, which our translators evidently did not. In *Lev.* xvii, v. 7, and *2 Chron.* xi, v. 15, the LXX render the word שְׂעִירִים, SHOIRIM, by *mataiois* and *mataion*, signifying *vanities*. But there is no doubt that they used the word *demons* to signify the *powers of the heavens*, for they so render the word SHEDIM (*Psalms* cvi, v. 37), "the pourers forth," or genial powers of Nature; to which David says the Israelites sacrificed their sons, &c.; and also the same word occurs in *Deut.* xxxii, 17, the passage being literally, "they sacrificed לְשִׁדִּים, LESHEDIM, "to the pourers forth:" by whom, says Mr. Parkhurst, "the idolators meant the great agents of Nature, or THE HEAVENS*."

It was, says the learned Mede, "the very tenet of the Gentiles, that the sovereign and celestial gods were to be worshipped only *purd mente*, with the *pure mind*, and *with hymns and praises*; and that sacrifices were only for *demons*." Such was the theology of Thales and Pythagoras, the academics and stoics, and only the epicures or ATHEISTS taught otherwise; they referring all things to *chance* and the fortuitous concurrence of atoms! When the Athenians, *Acts* xvii, 18, opposed St. Paul, they said "he seemeth to be a setter forth of strange *demons*," not "*gods*," as our translators have it; for in *1 Cor.* x, 20, they render the same word "*devils*." It surely could not signify both. This idea of the character of the heavenly bodies, viz. as *mediators*, because *ministers* of the Deity, was the foundation of Zabaism, or the worship of the stars; and, as already set forth, it laid the way for the introduction of idolatry. It is clearly still in existence, though modified, among the Catholics, who worship the *ministers* of God, or, in reality, *demons*, whom they call saints, and of whom Hesiod, one of the most ancient pagan writers, speaks, and with whom Plato agrees, and says, "when good men die they attain great honour and dignity, and become *demons*; and "we ought for ever after to *serve* and *adore their sepulchres* as the sepulchres of *demons*." Only substitute for "*demons*" the word "*saints*," and we have the true and veritable catholic doctrine. Alas! there is nothing new under the sun in PRIESTCRAFT.

"CHANCE" has got a new name now; for as our modern philosophers *will not* acknowledge that *every thing* arises from the action of "that chain of natural causes of which the *heavens* were the chief," and which upholds the necessity of an over-ruling Providence—the very essence of christianity—which teaches us that "not a sparrow falleth to the ground" without it—and as they *dare not* acknowledge CHANCE—the very essence of atheism—why, they cleverly avoid the difficulty by adopting the term "coincidence." "Things do not happen by chance;" oh, no!

* Heb. Lexicon, p. 721.

say they, "but they merely happen as coincidences." Thus they get away from the philosophy of cause and effect, at the same time that they evade christianity, or the doctrine of Providence, and bow down the gift of human reason before this bastard atheism, less noble than even the fortuitous concurrence of atoms.

If we may be thought severe in these strictures, we would beg the reader to turn to page 958 of the *Athenæum*, published 23d Sept. last, for an illustration of the reality of what we say. The men who deny Providence by incidental argument, who uphold the doctrine of "coincidence," and that "accidental," are not far from *palpable denial* of that christian principle. Speaking of the cholera, the writer declares that "it has been the habit of *pious ignorance* to attribute such visitations to an over-ruling Providence, whose fiat we could not control, and to whose power we must submit with humility." Why, yes; we have been accustomed to attribute all such and all other "visitations" to Providence; aye, to an "over-ruling Providence;" and our "pious ignorance" has led us to consider that the denial of the obligation of His creatures "to submit with humility" to His "power" is near akin to "flat blasphemy." What avail confessions of His existence, if we, like the Epicurean atheists, deny, in this way, His "*over-ruling Providence*?" We never doubted that the Providence we worship brings about the ends He purposes by *means*; that is, the regular course of nature. Yet that course He may, and does, probably, interfere with occasionally; for, to compare great things with small, Nature may be likened to a watch, which the maker, having regulated, leaves to pursue its course; yet may he occasionally see fit to accelerate or retard its movements.

But this daring writer goes on to say, "we now know, not only what are the conditions under which epidemic cholera is developed, but that those conditions are avoidable by art." Yet he, with most imbecile and ludicrous inconsistency, is compelled to admit, a few lines farther on, that "the best observers are yet uncertain whether cholera depends [depend] on a contagion generated in the body or not." How, then, in the face of such an admission, in the very teeth of the fact that this "visitation" has swept away its tens of thousands, in spite of all the efforts of all the men of science in Paris, Petersburg, and a hundred other cities, can this same scribe assert that, "destructive as is this *terrible disease*, it is entirely under the control of human agency?"

Our readers will remember that it is in a *critical* journal we find this jumble of folly and blasphemy; and they will not be

surprised, therefore, to see a well-attested *fact*, which proves beyond dispute the *reality* of astrology, treated as a fiction, or rather termed a mere "coincidence;" as if it really were not evidence of *cause* and *effect*. Blasphemy and fallacy couple well together. At page 908 of the *Athenæum* we read as follows:—

"Among the *coincidences* of words and things are prophecies of *every species*, when fulfilled." Pretty fair, this, for professed believers in the Bible. "One remarkable class is that of *predictions made in jest*." And then the writer goes on to say, that a celebrated prediction of Flamsteed, the first Astronomer Royal—fulfilled in a most striking and inconceivable, nay, miraculous manner, if astrology did not exist and shew us similar cases every day—was made in jest, forsooth! But our readers shall have it in the exact words of the writer. The case appeared in the *London Chronicle* in 1771, and the writer states that he had it from Whiston, who had it from Flamsteed himself:—

"Flamsteed, when Astronomer Royal, was consulted by a poor woman at Greenwich, for the recovery of a large parcel of linen which she supposed to have been stolen. The sage, to amuse himself, drew a figure with circles and squares in it, and then gravely informed the woman, that if she would look in a certain dry ditch, which he described, the parcel would be found. And there it *was* found, to the dismay of the astronomer; who feared, no doubt, that all who did not take him for a conjuror might believe him to have been the thief: and 'serve him right!' as it is expressively said."

Only fancy the Astronomer Royal, the mighty Mr. Airy, being *consulted* by an old woman for the recovery of her lost linen! Think of the honour of the great philosopher, to whom the calculations of Mr. Adams, a Cambridge man, touching the existence of a planet as yet unknown, were so contemptible as to be cushioned, till the prying eyes of a French astronomer detected the treasure on the dusty shelves of Greenwich Observatory! Think of the mighty man being "consulted" about lost linen! And yet it seems the Astronomer Royal who first held the office was not surprised or offended, but quietly sat down to humbug the poor laundress, and "*amused himself*" (how badly Astronomers Royal must lack amusement!) by drawing a figure with circles and squares in it. (How singular that this should be the very kind of figure that astrologers have ever been in the habit of drawing to represent the appearance of the heavens!) And then "the sage" gravely informed the poor woman, that, if she would look in a certain dry ditch, which he described, the parcel would be found!" Did he? Why, if he really did not believe that the parcel would be so found, he must have known that he would be speedily shewn to be more deserving to be called a *fool* for

his pains than to be deemed "a sage;" and a very heartless fool, too, to play with the feelings of a poor woman already distressed by the loss of her goods. Such was not the character of Flamsteed. But what led the poor woman to think of going to "consult" the Airy of his day in the moment of her distress? Why, the fact that it was well known that he believed in and *practised astrology*. And the evidence of this fact may be seen in *Hone's Every-day Book*, in which is given the very figure of the heavens that Flamsteed erected for the moment of laying the first stone of Greenwich Observatory. And this said "figure, with circles and squares in it," proves him to have been an excellent practical astrologer, who elected that happy moment for the building an observatory which has been eminently successful, and endured a century without any mishap, we believe; as we trust it may continue to do, under the benevolent and fortunate influences its astrological founder elected for its construction.

But the parcel "*was found*" where the "figure" pointed out that it should be; a cause of wonderment to the ignorant noodles who write against astrology without even understanding what "a figure of the heavens" really is; though, to the genuine astrologer, the only wonder would have been if the parcel had *not* been so found, according to the indications of the heavens. And thus their ignorance leads these writers to *deny* generally the *facts* of astrology; but where, as in this case, the facts are too patent, too manifest to be denied, they quietly sit down to tell all manner of falsehoods, to deny the philosophy of cause and effect, to uphold chance, and even to cry down the sublime and holy doctrine of an over-ruling Providence, rather than confess the *reality of those influences of the stars* which the wise men among the Hebrews thought nowise inconsistent with the power, the goodness, and the Majesty of JEHOVAH.

The case we have given proves a great deal; for it proves that, as the Editor of the *Athæneum* cannot be ignorant of the history of Flamsteed, and must have seen the *Every-day Book*, he admits wittingly a very absurd and not less mendacious account of a simple transaction, which stands as an unshaken testimony of the reality of the doctrines of the influence of the stars—in brief, of astrology; and must so continue to stand and uphold the sacred Truth, in despite of the foul malice of all such labourers in the vineyard of Falsehood, the fee-simple of which seems to be vested in the hands of some of our modern public writers. The Editor can have no excuse, as he asserts that he has "examined nativities;" and, therefore, he knew very well what the figure that Flamsteed drew really was. But let us

charitably hope that this false statement was inserted, without his knowledge, by some one of the base men who pander to the public prejudices against astrology in such publications; mere literary "cheats," under the influence of Mercury, when ill dignified.

AURORA BOREALIS.

Where are thy secret laws, O Nature, where?
 Thy torch-lights dazzle in the wintry zone;
 How dost thou light from ice thy torches there?
 There has thy sun some sacred, secret throne?
 See in your frozen sea what glories have their birth,—
 Thence night leads forth the day t'illuminate the earth.

LOMONOSOO, a Native Russian.

THE aurora borealis, or northern daybreak, as the name imports from the close resemblance of the aspect of the sky before sun-rise, is one of the most striking and brilliant of all optical phenomena, and particularly in those regions where its full glory is revealed. To give any thing like an adequate description of such a truly magic aspect, the skill of the painter and the graphic art of the poet are demanded.

The appearances exhibited by the aurora are so various, from the first dawning of a summer's morn to the most gorgeous spectacle the most vivid imagination can picture, that to attempt any thing like an adequate description, in a brief essay, would be absurd: a slight glance may excite inquiry, and awaken curiosity to know more of so wonderful a phenomenon.

The history of these phenomena takes us back to the days of Aristotle, who describes them as occurring on certain nights, their appearances "resembling flame mingled with smoke, the predominant colours being purple, bright red, and blood colour." Xenophon, Homer, and Virgil, and other classical writers, notice them; and among the chronicles of the middle ages they are spoken of as "surprising lights in the air," converted by the vulgar and the ignorant, as their imagination led them, into gleaming swords, contending armies, and disastrous prognostics.

Dr. Haley mentions a very brilliant display of aurora in 1716, on which he wrote a paper on the Philosophical Transactions, wherein he states that "nothing of the kind had occurred in England for more than eighty years, nor of the same magnitude since 1574." In 1575, Cornelius Gemma, Professor in the University of Louvain, says, "In the aurora were seen a great many bright arches, out of which gradually issued spears, cities with towers, and men in battle array; after that, there were excur-

sions of rays every way, waves of clouds wheeling round in a surprising manner."

Torfaeus, an Icelander and Danish historian, wrote in 1706, when, he says, he "remembers the time when the meteor was an object of terror in his native land."

In "*Traité Physique et Historique de l'Aurore Boreale*," published in 1754 by M. de Mairau, is a record of all the auroræ from the sixth century to that date, so far, at least, as they are to be met with in the page of history. This writer enumerates no less than 1441 auroral displays, in the following order:—

From A.D.	583	to	A.D.	1354	26	observed
"	"	1354	"	"	1560	34
"	"	1560	"	"	1592	69
"	"	1592	"	"	1633	70
"	"	1633	"	"	1684	34
"	"	1684	"	"	1721	219
"	"	1721	"	"	1745	961
"	"	1745	"	"	1751	28

These are said to have appeared in the following months; viz.

January	113	July	22
February	141	August	84
March	202	September	172
April	124	October	212
May	45	November	153
June	22	December	151

From which it will be seen that 972 occurred in the winter half of the year, and 469 in the summer half; being rather more than two to one in favour of the winter displays.

Various opinions are prevalent as to the elevation of auroral phenomena. M. de Mairau considers the mean height to be about 175 French leagues, equal to 464 English miles. Dr. Dalton considers them to be about 100 miles; while Captain Parry, who witnessed the aurora in high northern latitudes, considers that some of them did not appear higher than many clouds are seen. Luminous arches frequently precede or accompany auroral displays: one of the most brilliant of these arches appeared on the 27th of August, 1846, about 10 minutes before 9 o'clock P.M. It passed across the heavens at right angles to the magnetic meridian, and a little above the bright star *Vega* in *Lyra*. This band was broader than the common rainbow, and of a pure brilliant white, stretched over the deep blue azure sky. The writer of this article, and a gentleman in Norfolk, both attempted to find its altitude. Taking our base line at 100 miles, we found, by a trigonometrical calculation, that its

altitude was about 140 miles. Euler estimated auroral arches at 1000 miles; Boscovich at 800; Bergman at 460. At whatever height these arches may be determined, there is no doubt but the aurora borealis is of the same height, as they appear to be the result of the same operating cause.

The following notices of a recent auroral display will be read with interest:—

The Rev. John Nunn, of Gurleiston, N.B., lat. $54^{\circ} 46'$ N., long. $41^{\circ} 18'$ W., says, "between 9 and 10 o'clock, Nov. 17th, 1848, I looked out and saw rays of light nearly all around, stretching upwards chiefly from NW. to NE. What appeared to me singular in this phenomenon was, that all the rays concentrated in a point exactly over our heads. The rays were of different colours, chiefly of a reddish tinge."

"At Frome," writes the Rev. Walter Sheppard, "at a quarter to 9 P.M., Nov. 17th, the eastern part of the heavens was tinged with a deep roseate hue. This rapidly stretched across the centre of the sky from east to west, with rays of yellow light shooting across the pink arch. Then the band became broken, and the roseate hue, in various shades of colouring, spread over the southern portion of the heavens from E. to NW., with light cumuli rapidly passing across towards the west, the wind at the time rising to a gale, and then dying away. At 10 P.M. the roseate hue had disappeared; but in the NW. and W. a bright light continued until after 2 A.M. on the 18th, with high wind. The barometric column had been falling for twelve hours previous."

Mr. Barnes, of Breton, near Sidmouth, says, "the night of the 17th of Nov. 1848 will be long remembered by those who were watching the heavens. Since 1837 I have seen nothing so brilliant and grand as the phenomenon seen here on the 18th of October last; but the appearance of last night (17th of Nov.) was far surpassing that of last month in magnificence. It appeared first of a primrose colour; and so great was the light, that distant objects could be seen as clearly as in the day. Birds could be distinctly seen roosting on the trees, and the smallest print could be read. After a short time, between 9 and 10 o'clock, the whole heavens became crimson-coloured, and distant objects appeared of a deep crimson colour; after 10, the horizon again became white, and remarkably light."

Geo. Darling, Esq., of Wesler, says, "we had an extraordinary appearance of the *aurora borealis* last night (Nov. 17th, 1848), which extended from E. to W., as the reflection of some great fire, sending forth innumerable streams of light up to the zenith, the colours of which were intensely brilliant."

At Sunderland small print could be distinctly read. The telegraph at Belford, it is said, *would not work* ! This phenomenon was seen all over this kingdom, and also at Naples. Professor Challis observed it at Cambridge, and remarked that the crown of light to which the rays converged was very near the point of the heavens to which the magnetic needle now points.

Various are the opinions as to the cause of auroræ. Most philosophers consider their origin to be of an electrical nature. Dr. Faraday considers it very probable "that it is a luminous accumulation of electricity, flowing from the equator to the poles, for the restoration of electric equilibrium." But whatever may be its true physical cause, it presents to our view some of the most magnificent, sublime, awful, and mysterious phenomena which appear in the visible portion of the heavens, and evidently displays the majesty and glory of the Creator, and demonstrates his power in causing the invisible elements of nature to produce scenery so grand, majestic, and diversified. Notwithstanding science has not yet entirely unfolded their mysterious origin, they undoubtedly tend to subserve some highly beneficial purposes in the grand system of creation.

The astral causes of this meteor were ४ and ५ stat., and *four* aspects in operation.

MESMERISM IN INDIA FORTY YEARS AGO.

(From the *Zoist*, October 1848.)

THE first instance I can recollect occurred to me so far back as 1808 ; yet every circumstance attending it is as fresh now in my memory as though but yesterday. A poor young Hindoo female had fallen into a miserable state of health, the effects of severe privation during the previous great famine, was epileptic, and subject to occasional fits of insanity. A veyragey (mendicant devotee) offered to undertake her cure by performing a religious ceremony or muntra ; and as the family lived in the same building with me and my military detachment, and had no objection to my being present, I attended. The man commenced with the usual Hindoo offerings, such as burning frankincense, breaking a cocoa-nut, and invoking some god, and particularly Seetaram ; seated the woman on the ground with her back and head against the wall ; took from his long matted hair a string of large sandal-wood beads, which *he held up before her eyes and directed her to look at ; then made passes with it from her head downwards, occasionally stopping to breathe upon or lay his hand*

upon her chest. She soon became drowsy, and appeared to sleep, when a handful of wood-ashes were called for, waved over head, thrown in the air, and the charm was pronounced complete; he then retired to a little distance, and sat counting the beads, but with *his eyes attentively fixed on her*, and muttering as if in prayer. In about half an hour he started up, snapped his fingers, called out loudly, "Seetaram!!" which was loudly responded to by the Hindoos present; took his patient by the hand, and told her to go about her family work. To the astonishment of her family and all present she obeyed, walked direct to the quern or hand-mill, and began grinding corn for the evening's meal—a work, I am certain, she had been incapable of performing for months. Looking upon this as mere priestly deception, I declined being present at any future visits. However, her mother, brother, and several men of the detachment, assured me afterwards that this man not only put her to sleep whenever he came, but *made her speak during that sleep, describe her disease, and what would cure it.*

Among other things, she particularly mentioned animal food, eggs, fowls, &c., and which I laughingly advised them to give her by all means. I laughed at the poor people as fools, and abused the man as a knave. But his mild good-humoured rebuke is often now present to my mind. "Youth! the hair on your chin is incomplete; by the time it is like mine you will think differently of me." The woman recovered, and rapidly so. When the cholera first made its appearance at Surat, in 1817 or 1818, I was one day active in assisting the native adjutant of my regiment in causing the poor fellows attacked with this dreadful disease to be carried as quickly as possible from the barrack-sheds to the hospital. I found one, a Sipahce of my own company, lying under a tree with one of these veyrageys exorcising him, as I thought, with a bangle or ornamental ring, worn on the wrist, made of curiously-twisted iron. My first feeling was the wish to roll one into the river close by, and carry the other into the building. However, the sufferer called out lustily, "Captain, for God's sake leave us alone; he is doing me *more good than the doctor will.*" He got over the attack, as I dare say many others have done, without medical assistance; but frequently declared to me his conviction that the Fakeer and his ring had cured him, *for he felt it reducing the spasms.* Of course, I could only look upon this as the effect of imagination, and, whenever I related the case, always attached the story of my poor old rheumatic aunt and her metallic tractors of the year '97.

In the year 1826 I was at Mocha, on the Red Sea, and suf-

fering from fever, without any European medical attendant. My native hucheem or doctor, whom I only valued as an excellent nurse, introduced a certain Syed to me as a celebrated traveller; but, in reality, to charm me to sleep. Perfectly unaware of his intentions, I must acknowledge that whenever this man sat before me, counting his beads with a peculiar *fixed look*, I always felt a strong tendency to sleep; and once, I believe, actually fell fast asleep before him. On awaking up with his hand upon my chest, I angrily ordered him out of the house, when the hucheem confessed the deception. The fever, however, increased until delirium came on. About midnight the hucheem left me for the purpose of seeing his family. The moment he was out of the room, I flew to the water jars, and indulged in what he had always strenuously interdicted—a cold douche—returned to bed in my wet shirt, and fell asleep. At daylight I awoke, and found the poor hucheem standing by the bed, his hand upon my pulse, tears in his eyes, exclaiming, “O thank God, thank God, your fever is gone, and all Abdalla, the mad man, told me is true.” In explanation, he confessed that, becoming alarmed at my delirium, he had gone in search of the mad man, for a *fall* or prediction as to my eventual recovery. “I found him,” said he, “in the very mood I wished for, moaning and talking quietly to himself; and in reply to my question, whether you would recover, he said, ‘Away with you, wretch! the Captain is quite well: *I see him now, sleeping under the white curtains, his shirt and bed clothes wet, a towel round his head, and his servant, Kassim, watching over him.*’ Guess the joy of your slave when I returned and found you exactly as he had said.”

When at Jeddah, the following year, a Turkish durveish volunteered to cure me of a nervous head-ache. I felt relief; but as the pain returned, I declined his further services. *His practice was to make passes over the forehead* with an iron stile, as if writing the *la illa, &c.* of the Muhamedan creed. The process of Ootar—from the *Oordoo verb ootarna*, to take down—is common all over India for the cure of snake and scorpion bites. I will relate one instance. When returning from Bombay to Aurungabad, in 1845, one of my palanquin-bearers was bitten in the foot by a snake; but, as it was nearly dark, and the reptile escaping into a hedge, we could not ascertain its class. A village was fortunately at hand, and a charmer was sent for. He came, and, for the promise of a small fee, undertook the cure. *He made passes over the leg, from the knee downwards, sometimes with his hand merely, sometimes with wood-ashes, which he also sprinkled on the wound, but principally with a small palm-leaf*

hand-broom, used commonly for sweeping the house floors. *In about an hour the pain in the foot and numbness of the leg had ceased, the man fell asleep,* and the next morning assisted in carrying me sixteen or eighteen miles.

From the marks of the teeth, and the symptoms which followed the bite, there could, I think, be no mistake as to the danger the man was in. The practice of "*receiving the god into the body*" is common among Dhers and other low castes among the Mahratta tribes of the western side of India, and particularly among the syces or horse-keepers in the cavalry regiments. The person receiving this rite is generally washed at the nearest rivulet or even well, and seated in a circle with several others, each of them supporting with one hand a brass dish, containing a few brass images, frankincense, sandal wood paste, cocoa-nut, and invariably a piece of turmeric. The bystanders, with a gooroo or priest, commence a quick but monotonous chant, accompanied with the sound of small brass bells, cymbals, and tom-toms; the seated party frequently responding with loud shouts, and raising the brass dish above their heads. The chief actor presently begins to sway himself about, sob, hiccup, and even roll on the ground in strange convulsions, the eyes assuming a ghastly appearance, and the body frequently rigid. Questions are now put to him about his own or some other person's health, good or bad fortune, absent persons, obtaining offspring, &c. and the replies taken as oracular. Sometimes it is undertaken as a vow, similar to the swinging ceremony or *churruck pooja*. I have once or twice detected imposture, and where the convulsions were only feigned; but I declare I have often seen these men perfectly insensible to pinching, beating, pricking, &c. I was once present when some young Muhumedans rushed in and tumbled the man neck and heels down a flight of stone steps, cut and bruised him severely; but he remained insensible for some time. How this state is brought about I cannot conjecture. Certainly nothing like manipulation or mesmeric passes were ever resorted to. It could not be by the common intoxication of bang or other drugs; because, once through the ceremony, and out of the fit, they become instantly sensible, but forget every thing that has passed. When interpreter to my regiment, I had two or three instances of complaints to investigate, in which men were charged with witchcraft, for making people "*follow them about in a foolish half-stupid manner.*" I had never then heard of mesmerism. I can only now regret that I should have lost so many excellent opportunities of searching into these and similar subjects.

An officer, formerly of the Bombay army, and I believe, still

in existence, once attempted to study this "magic;" but, what with the rigid fasts imposed upon him by his instructor, and the threats of his commanding officer, he gave it up.

I remain, my dear Sir,

Your's very sincerely,

M. E. BAGNOLD.

28, Hamilton Terrace, St. John's Wood,
23d July, 1848.

The above narrative is by Colonel Bagnold, a gentleman of the highest character and of distinguished talent. And we would invite those persons who dispute the realities of the mesmeric phenomena daily witnessed in this country to reflect on the evidence it affords of old and established customs in India, which are nearly allied to mesmerism; and which clearly shew the possibility of exciting the brain until the *spiritual* existence (mysterious as it is) displays itself, and declares to man that he is truly something more than a mere clod of the valley. The searcher after truth will do well to peruse an article in No. XXIII of the *Zoist*, entitled "Cure of a true Cancer of the Female Breast with Mesmerism, by Dr. Elliotson." This article, we perceive, has been published as a pamphlet by Walton and Mitchell, 24, Wardour-street, and gone through several editions: it will repay the perusal. As to the god Seetaram here mentioned, we have little doubt it is the *ASH-TAR* of the Phœnicians; which was the planet *Venus*.

ASTROLOGY AND THE PRESS.

THERE are some fair men among the press Editors: the following is from the *Family Herald*, which sells 100,000 a week:—

AMO.—"Is the study of astrology prejudicial to religion?" Certainly not. Astrology is full of the most sublime, religious ideas, and its principle is accepted, at least, if not borrowed, by the first and greatest of all religions. Thus, for instance, prophecy accepts the basis of astrological direction when it substitutes a day for a year, as 1260 days for 1260 years. All interpreters of prophecy proceed upon this principle, and this is the very basis of astrology itself, without which it could have no existence. Here, therefore, prophecy and astrology agree in principle. The Scriptures say nothing against astrology. They rebuke astrologers, and laugh at their pretensions; but they do the same with priests, magistrates, and all other wiseacres and rulers amongst men. When the three astrologers came from the east to see the young Saviour, they had his star to guide them, and it guided them aright. Whether this was natural or miraculous it matters not; the Scriptures respect the idea of the astrological direction in the particular case alluded to. In the wars of the Jews, also, we are told by the sacred writer that the stars in their courses fought against Sisera. What this means we do not pretend to say. All that we affirm is, that though there be many severe

thrusts levelled at astrologers, there is not one that is definitely pointed at astrology, and there is nothing whatever in astrology that contradicts any one of the doctrines of the Christian religion. Milton, the poet, believed in it. Bishop Hall believed in it. Melancthon, the Protestant Reformer and helpmate of Luther, believed in it. Sir Mathew Hale, an eminently religious English judge, besides Lord Bacon, Archbishop Usher, and other eminent Christians, believed in it. With such great names to guarantee the purity of its principles, no man need have any religious fear of studying it. But still it is one of those bewildering and fascinating subjects which are very likely to interfere with the free use of a man's practical judgment; and if a man should happen to have a bad nativity and unfortunate directions, he is very apt to fall into despondency, if he puts faith in the certainty of the evils they portend. People are all too apt to confound astrology with astrologers, as they confound the clergy with the church. Most of the professional astrologers are ignorant of their profession, and give most contradictory opinions. An astrologer ought to be a zealous, religious, honest, and discreet man, as well as an excellent calculator, otherwise he is not worth expending a shilling upon."

On the other hand, the Editor of the *Manchester Guardian*, a paper of the largest circulation, we believe, of any in England, in his number for 25th Nov. 1848, declares that astrological almanacs trade on the credulity and gullibility of the public. Heaven knows, the editors of political papers have long followed the trade of gulling the public, and care little for truth or virtue, so they but make out a case for their party. The Editor disputes the reality of the fulfilment of Zadkiel's predictions, asserting that "Zadkiel's so-called predictions are at best *shrewd guesses*; the majority of which the event, so far from verifying, has utterly falsified." Well: let us see how he makes out this assertion. He allows us to have "some sagacity;" but we fear *he* has but little, or he would not term those guesses "shrewd," the major part of which are "falsified;" for they must be as stupid, in that case, as his own arguments, if possible. He says,—

"Before entering into these comparisons, we may notice one circumstance, which, as it appears to us, strikes at the root of all these pretended predictions, whether as to the fate of nations or of individuals, as figured by certain horoscopes and nativities. The old astrologers worked these "schemes" by pretending to point out certain "planetary influences." But the only planetary bodies known to them (apart from the earth), were the Sun, the Moon, Saturn, Jupiter, Mars, Venus, and Mercury; in all seven, counting our satellite. But, since that period, Uranus and Ceres were discovered; subsequently Pallas, Juno, and Vesta; and very recently Neptune, Astrea, and Flora. Here are eight other planetary bodies never taken into the account, their entire and aggregate influence, malefic or benefic, wholly disregarded, because their very existence was unknown to the old astrologers. And the same thing is true, to a proportionate degree, of the Raphael, Zadkiel, *et hoc genus omne*, of the present day. Zadkiel, as we shall shew hereafter, predicts direful effects by Uranus being in "the ruling sign of any land" (that of England, we presume, being Aries), and hence threatens us with a year of dis-

aster and affliction in 1849. Here he uses an element wholly unknown to the older astrologers, from Nostradamus down to old Lilly; yet he, too, seems not to take any notice of the more recently-discovered planets, or to permit them to exercise any influence over the destinies of earth's people or its nations."

A lame argument is this worn-out objection, which has been answered a thousand times. Would the Editor allow that Priestley, and the chemists of his day, knew any thing of chemistry? or would he say that there was no such science in existence, because modern chemists have made enormous strides in discovery, and now possess a knowledge of principles utterly unknown to "the older" chemists? Every science is progressive; and though we know not what Neptune may do, we do know beyond dispute what Saturn does: for instance, if he afflict Mercury at birth, he makes men like the Editor of the *Manchester Guardian*, who presume to argue on a science of the very fundamental principles of which they are totally ignorant; men who are too idle or too dishonest to master their subject before they address the public. Hence do they become the laughing-stocks of those persons who read their poor attempts, as the Editor must be to all who peruse his paper—elderly ladies excepted.

The Editor objects that the prediction of events which occurred lately to Louis Philippe are not fulfilled. And because the Revolution in France was not named under the "voice of the stars" in *February*, it was not foretold at all. Excellent logic! "France has not yet been plunged into war," quoth the Editor; though Zadkiel, he shews, foretold such an event. In the name of, even editorial, honesty—if there be such a thing—what is it that has gone on in France? Have the THOUSANDS whose blood stained the stones of the cities of France in February, May, and JUNE, been the victims of merry-making? Is the Editor aware of what "WAR" really signifies? England, too, he says has not been plunged into war since this eclipse, "though more than twelve months have elapsed." Yet he has given long accounts of a bloody and disastrous war in India, in which our troops have been defeated! Then he quotes the prediction that "a new moon in April 1848 will affect Louis Philippe severely;" and that certain matters about the 5th of March "seem to denote *danger of poison* to the old man, who will certainly *SUFFER* about that time and bend his frame towards the earth." Yea, verily; and suffer he did, if to be hurled from a throne and driven a wanderer on the earth, with not a five-franc piece in his pocket, be *to suffer*. Where *does* the Editor learn the meaning of words? Yet, in spite of the hieroglyphic, and all that was said of Louis Philippe suffering by "sedition" and the "tur-

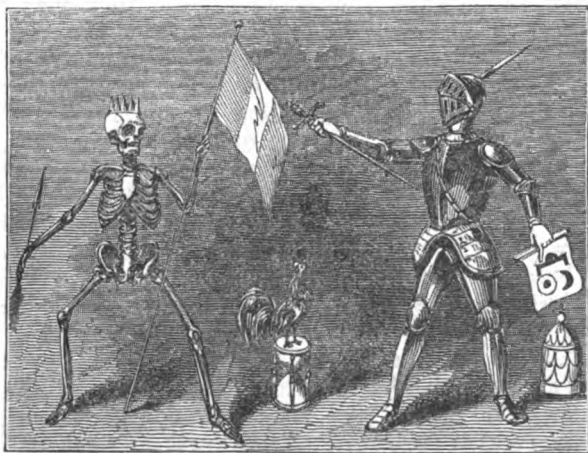
bulent scenes," &c. in Paris, it is coolly asserted, that the predictions did not "even glance at the real state of events as to France or its ex-monarch." And the Editor adds, "the only approach to poisoning we have heard of is the deleterious state of the water at Claremont." Very good: that was "danger of poison."

Want of space compels us to leave this sapient Editor, who, we hope, will not be in danger of poison from the black bile of prejudice that rankles in his system and prevents him perceiving even the broad glare of truth.

We must now turn to our old friend the Editor of the *Athenæum*, who, unlike the country scribe, has talent enough. Would that he might use it to uphold truth instead of error! He says "we cannot comply with Zadkiel's request, that we will refute astrology—because it is enough that it is not established after a trial of many centuries." Thus he strikes his colours, and eschews argument. Well; if his readers choose to consider that "it is enough," why, let them, say we. Yet we doubt whether they will not demur to this dictum, and say to themselves, "surely, if this said science of astrology be so very false, and so utterly ungrounded, it would be very easy for the Editor to refute it at once by reference to any well-known nativity, or to any case of a large eclipse." And they may even argue, that though Zadkiel be not worth setting right, yet the tens of thousands of his readers are worth saving from this delusion, which the Editor calls "detestable." And they may say, for example, "why not take the great eclipse of the sun on the 15th April, 1847, which was *visible* from the Cape of Good Hope to Ceylon, and most parts of Australia, and then shew that it was not followed, according to the laws of astrology, by warfare and battles at the Cape, or by insurrection and fearful bloodshed at Ceylon, and by great mortality of *sheep*, especially, in Australia, as Zadkiel foretold at page 33 of his Almanac for 1847?" Or, "Why not take the nativity of Louis Philippe, and shew that the planet Saturn was not in 20° of Virgo when he was born, and that the Moon was not in 20° of Virgo also on his birth-day 1847; and that the great eclipse did not take place on the place the Sun was in at his birth, as asserted by Zadkiel; and that the events that took place subsequently did not accord with the doctrines of astrology." Moreover, they may ask, "Why not shew that in March last, when the ex-king was a fugitive, suffering want and misery, Saturn was not 90°, a square aspect, from the place the Moon was in at his birth, and Mars also passing over that very place?" If the readers of the *Athenæum* be cute enough to *think* like this, what

must they conclude of the poor Editor's integrity and critical acumen? Will they be satisfied that, instead of so "*refuting* astrology," the Editor displays the weakness of handing over his opponent to the *law*; and intimates that astrology, instead of a GRAND TRUTH, should be treated as "roguery and vagabondage?" Even if, for the argument's sake, the *law* be admitted to have forbidden its practice—which, as a fact, is utterly denied—that cannot in anywise disprove the truth of its doctrines or the reality of its principles, but only proves that if these *be* true, the said law is a very wicked law, and both cruel and tyrannical. Might not these readers of the *Athenæum* quote the Editor's own words, page 1207, and say, "No amount of negative reasoning can upset a single well-observed fact?" and may they not think that if Zadkiel have observed facts for a quarter of a century in confirmation of astrology, as he has declared, and the Editor has observed *no* facts to disprove them, he has no right to assert that he "believes that Zadkiel *imposed* on himself before he tried to *impose* on others?" May they not add, moreover, that the Editor is the person who imposed on himself, by treating astrology as false, and denying astral influence, without any such process of induction as would be for a moment received by himself, as a critic, in any other matter of science or philosophy, or, indeed, in any thing else under the sun?

As the hieroglyphic for 1848 has been mentioned by these editors, we here reprint it for examination by the reader.



The reader will judge whether the tri-color flag in the hand of a *crowned* skeleton, and the Gallic cock exulting, standing on

the hour-glass, a type of the king's *time* of power being run out, be "a glance" at the event. Also, whether the armed man, holding the scroll shewing the Sun and Moon in *Libra*, pointing the sword to his own person, shewed that the armed men would turn their swords against each other. And whether the Pope's tiara being placed on the *earth* foreshewed that the Pope's power should come to an end. These events are those which will mark 1848 in the page of history; and we submit that they were very distinctly pointed at many months in advance. Let it be remembered, too, that a hieroglyphic does not profess to be a *picture* of future events, but merely a type to indicate their features.

Review.

THE POETRY OF SCIENCE, or *Studies of the Physical Phenomena of Nature*. By ROBERT HUNT. Reeve & Co.

THIS work comes very *à propos* to the commencement of our critical labours; and, as it may be regarded as a fair and lucid *exposé* of the results of the achievements of modern science, we shall refer to it extensively; and if out of their own mouths we are forced to condemn our professed "lovers of truth," why the fault lies not with us, but is to be discovered in the one-sided principle upon which our men of science choose to make their researches. If they *will* explore the recesses of Nature's secrets, guided by the deceitful glare of prejudice, they must take the consequences. They cannot complain if we expose their fallacies, for they are considered as the salt of the earth; and we have a right, therefore, to shew that they have, for want of the light of truth, mistaken for genuine brilliants the mere rubbish of crystallized liquids, which dissolve into vapours on the first exposure to the test of examination. Let them adopt the fair and honest course that Bacon recommends; let them "make experiments;" but, at the same time, cast out of the alembics of their minds all their preconceived notions that the philosophers of old knew *nothing*, because they had not formed acquaintance with the jumble of geological phraseology and the barbarous lists of jaw-breaking terms now mis-called "science." Let them examine fairly and honestly the doctrines of the immortal Ptolemy (adopted as they have been by the oriental philosophers of all nations), which teach that there is a certain and never-failing connexion between the *angles* under which the sun, moon, and

planets, are observed, and the state of the atmosphere. Let them examine whether, or not, vast earthquakes and extensive pestilences do really follow on the heels of great eclipses, if at the time there be also conjunctions or oppositions of the superior planets. And if they find that, when the planets are *stationary*, the flux of light from them, being more permanent on this globe, produces a derangement of the magnetic action *universally*, let them honestly confess that they have scoffed at the *idea* of such planetary action without once having thought of *examining into the facts*—to the eternal disgrace of the present race of philosophers.

But to our author. This work of Mr. Hunt's is written in a free and familiar style, and with as much of religious reverence as we might expect to find from a mind too prone, by habit, to refer every thing to *natural* laws, and, therefore, to doubt as to any thing like spiritual interference in the phenomena of nature. There is, however, an apparent honesty of intention about Mr. Hunt, which, if he were free from the shackles of office, might qualify him to shake off his early prejudices and enter on an examination of astral influences. We do not despair, in fact, some day, of hearing that Mr. Hunt has examined astrology, and, if he do, he *must* adopt its principles, which alone can satisfy the craving he evinces for a farther acquaintance with *causes*. The author's introductory observations mention "some great universal principle beyond our knowledge;" which must, therefore, extend to the stars, or how could it be "universal?" "Our knowledge" signifies the knowledge of Mr. Hunt's co-labourers in the dark caves of philosophy; for we can tell him that this "principle" is not beyond the knowledge of the astral philosopher, who by its aid reads in the motions of the stars those wondrous effects which by this principle they produce.

Speaking of motion, gravitation, heat, light, electricity, and chemical force, the author is compelled to cry out as follows:—

"These powers are only known to us by their effects; we only detect their action by their operations upon matter; and although we regard the several phenomena which we have discovered as the manifestations of different principles, it is possible they may be but modifications of *some one universal power*, of which these are but a few of its modes of action."

As regards *electricity* this is not strictly true, for we can both see and feel the electric fluid when it is excited up to the point of *luminous* appearance; and we may say as much of *light*, for there is no reason to believe that light flows from the sun as such; but there is A SUBSTANCE which flows from the sun, and which, when it impinges on a planet, affects the eyes of animals

in such a manner as to render them conscious of its existence, and which *effect* has been termed LIGHT. If this substance, when it flows from the sun, were already in a luminous condition, we should perceive it in its passage through the fields of space. What Mr. Hunt means by "one universal power" is what we conceive to be the bond that combines all the bodies of a solar system, and compels them to operate one on another; so that if a straight line can be drawn from the earth to the sun and the planet Saturn, the fluxes of this "universal power," or ethereal fluid, as we prefer to name it, are returned *directly* back from the two planets to the source of those fluxes in the sun. Thus must they needs produce a different effect on each planet's atmosphere in going and returning from what they would if carried off at an angle of reflection equal to that of incidence. We say that the particles, or molecules, of this fluid, so thrown back on others like themselves, must derange the atmosphere of both planets. And thus we see the reason *why* the *electrical* condition of our atmosphere on such occasions is abnormal, and *why* the magnets shew that the magnetic currents cease to flow in their usual manner. And thus it is that the temperature and pressure of the atmosphere become affected, and that vapours arise, rain abounds, and tempests are let loose upon the earth and ocean.

In speaking, in his 8th chapter, on the effects of the sun's rays, termed *actinism*, our author says,—

"We now know that it is impossible to expose any *body*, simple or compound, to the sun's rays without its being influenced by this chemical and molecular-disturbing power. To take our examples from inorganic nature, the granite rock, which presents its uplifted head in firmness to the driving storm, the stones which genius has framed into forms of architectural beauty, or the metal which is intended to commemorate the great acts of man, and which, in the human form, proclaim the hero's deeds and the artist's talents, *are all alike destructively acted upon during the hours of sunshine*; and, but for provisions of Nature no less wonderful, would soon perish under the delicate touch of the most subtle of the agencies of the universe."

We ask Mr. Hunt whether these same solar rays, that produce so much powerful influence when they fall *direct* upon *any* body whatever, are likely to lose all their power when *reflected*? If rays from the sun fall upon the planet Mars when at its nearest position to the earth, 34,700,000 miles, they must be reflected to this earth in three minutes. Are we to suppose that they lose all their wondrous power, and that they fall upon the same bodies which were before so "destructively acted upon" quite innocuously? A very small portion of a solar ray, passed through a prism, is found to magnetize a needle when placed within its direction; yet millions of rays from the same sun fall upon Mars

every instant of time, and are constantly returned to this earth in a very few minutes; and millions of rays fall upon the moon and come thence to us in *one second* of time; and is it reasonable to doubt that they *do* affect this earth? Those from the moon, we know, do act upon the salts of silver; and why should we hesitate to believe that those from each of the planets have their several missions to perform? This, however, constitutes that PLANETARY INFLUENCE so much dreaded by our philosophers, who have committed themselves to its denial before they investigated the facts. Alas! they are destined to be defeated, for *O magna vis veritatis!*

We shall return to Mr. Hunt's work.

THE GEM OF THE ASTRAL SCIENCES, or *Mathematics of Celestial Philosophy*. By THOMAS OXLEY, Esq., C.E. Simpkin and Marshall.

WE are glad to see a new edition, and a much improved one, of Mr. Oxley's celebrated work on Planispheres. This work will do much for the science of genethliacal astrology, as it will enable many sterling young minds to examine for themselves the doctrines of astral influence, without so much labour as has hitherto been necessary. It may even lead some of the editors of the day to see whether there be not more in our philosophy than their day dreams of 'cabalistic'* folly have led them to imagine. This work contains every thing required, (and, indeed, perhaps more than the young student can require) for working out a nativity by projection; and we cordially recommend it to the attention of our readers, as a masterly production. We cannot, however, allow Mr. Oxley's doctrine as to the anticipating and retarding of primary directions to pass current, without our most decided condemnation. Our author says, p. 177,

"If he (the student) comes within six months, or even a year in some cases, he ought to be satisfied, seeing that there are many secondary causes which will produce an anticipation or retarding of the primary direction."

The result of a quarter of a century of rigid examination of nativities, during which many thousands have gone through our

* *Blackwood's Magazine* for December 1848 says, that Lady Hester Stanhope foretold *Lamartine's* recent elevation and the Revolution in France by "*cabalistic*" and astronomical processes. Now she made these predictions merely, as Mr. Oxley would, by the mathematics of astral science.

hands, leads us to deny the correctness of this statement. We contend that two months, or three months, is the outside term of the influence of any one primary direction; except only parallels of declination, which are very rare. We suspect that neglect of the effects of *transits* has led our author into this loose and erroneous system. We do not think the cases Mr. Oxley gives are at all conclusive. And as regards the directions of Mars and Mercury, we are satisfied that they are never found to operate much above one month from the period to which they measure.

The author gives an ingenious mode of erecting a figure for the southern hemisphere; which consists in computing one for the *opposite* latitude and longitude of that to the place for which the figure is required, and then reversing the cusps of the houses, and making those above the horizon to be below, &c. But the briefest and speediest mode will always be (until tables of houses be calculated for the southern hemisphere) to make use of a globe. Thus, to find the longitude on the cusps of the six *ascending* houses in *lat.* 41° *south*, and long. 147° east, at $12^{\text{h}} 20^{\text{m}}$ P.M., mean time, on the 6th of September, 1844, first find the right asc. of the meridian, as usual, by reference to the *sidereal* time given in Zadkiel's Ephemeris, and then, the *south* pole for the 11th house, $16\frac{1}{2}^{\circ}$, being elevated, we add to the R. A. on the midheaven at Launceston (the place situated in the lat. and long. above), which is found to be $350^{\circ} 47'$, the sum of 30° , and we bring the amount, $20^{\circ} 47'$, to the *horizon*; which then cuts γ 20° , the longitude, on the 11th house. Next elevate the pole to $30\frac{1}{2}^{\circ}$ for the 12th, add 30° to the R. A., and bring the amount, $50^{\circ} 47'$, to the *horizon*; which will then cut δ $13\frac{3}{4}^{\circ}$, the long., on the 12th house. Proceed to add 30° to the R. A., making it $80^{\circ} 47'$, which, after you have elevated the *south* pole to 41° , bring to the *horizon*, and you will have π $3\frac{1}{2}^{\circ}$ for the *ascending* point. For the 2d house depress the pole again to $30\frac{1}{2}^{\circ}$, and bring $110^{\circ} 47'$ to the *horizon*, and it will cut α $5\frac{3}{4}^{\circ}$ for the 2d cusp. Lastly, sink the pole to $16\frac{1}{2}^{\circ}$, and bring $140^{\circ} 47'$ to the *horizon*, and it will cut the longitude of the 3d, viz. Ω , 13° . The whole of which process will take less than five minutes; whereas Mr. Oxley would require calculations by trigonometry occupying about half an hour, or more, and very troublesome to persons not used thereto.

Mr. O. gives the results: 11th, γ $19^{\circ} 53'$; 12th, δ $13^{\circ} 42'$; the Asc. π $3^{\circ} 26'$; 2d, α $5^{\circ} 49'$; and 3d, Ω $12^{\circ} 56'$; shewing an exact agreement between the globe and his calculations.

One word in parting with Mr. Oxley. He complains, p. 168, that we took his rule for rectifying nativities by applying the

principles of false position to such calculations. Well; we did insert his rule in the Grammar of Astrology, and thought we were benefitting the science thereby, never dreaming that we could possibly injure any mortal in so doing. Let Mr. Oxley take our rule for equating planets' places, and call it his own, if he will; for assuredly we shall not *go to law* about it, as he threatens to do; and without which threat we should have waded through a large book, rather abstruse and heavy in some parts, without enjoying, as we have done, one hearty *guffaw*.

METEOROLOGY.

THE number for November 1848 of *Chambers' Edinburgh Journal*, states that, "under the persevering and systematic investigations of scientific inquirers, meteorology is gradually yielding up its secrets; its invisible agencies are found to act in obedience to certain laws. From feeling our way, as it were, in the dark, we are beginning to catch glimpses of the true state of things with regard to this most important branch of natural knowledge. The writer then professes to bring together the accumulated results of the observations of these same "scientific inquirers;" and, lo! the mountain brings forth something more contemptible than even the well known "ridiculous mouse." The results are a few comments on some extracts from Mr. Hunt's recent work on *Light*, which our readers will see noticed elsewhere in this Magazine. As for "meteorology," the scientific inquirers know nothing of its *secrets*, nor can they possibly do so until they examine the doctrines of *astral influence* on the atmosphere. We write this on the 8th December, in the year of our Lord one thousand eight hundred and forty-eight, while we hear the furious howling of the pitiless storm; but we are quite sure that none of these "scientific inquirers" through England, or even "the land o' cakes," can give us the slightest inkling of the *causes* of this violent storm. The sun's light is much about what it usually is when he has $22\frac{1}{2}$ degrees of south declination; but his "actinism" is considerably less than the average, for the clouds hang low and heavy,

" And, dripping from his dreary watery bed,
Aquarius lifts his cloud-environed head."

But the diminished "actinism" is a consequence of the stormy clouds, and cannot be the *cause*. Is there *no cause* for this

great atmospheric derangement therefore? Yea, that there is; and if we look to the heavens, we find the mighty Jove is this day *stationary*, pouring forth, therefore, a *continuous* flood of reflected solar light, not destitute, we presume, of the *electric* ray, and so conveying some electric or *magnetic* action to the earth. Then, again, we find also a conjunction this morning of the two planets Mars and Mercury, nearly in the last *punctum* of the sign Scorpio. Now this conjunction led us to predict that the weather would be "stormy and dull;" which it is. And we made this prediction sixteen months ago, on the faith of a long catalogue of similar results attending such conjunctions. We find that these effects have ever been noticed to be the same; for not only does *Ramesey*, in 1655, say that it produces "sudden great windes," but Dr. Goad, in 1699, says, "♂ and ♀ we shall find to be a *tearing* aspect." And at page 260 of his "Aphorisms" he gives a long list of instances, from 1652 to 1682, during thirty years of uninterrupted observations. He says, after giving a diary of the weather for 853 days, on which these conjunctions were operating, "Let us have leave to ask our dissenter what is the reason of these sudden storms? Alas! Messrs. Chambers can give no answer, if the question be now repeated. The same phenomena attend the same aspects after 200 years. And, as Goad says, "They who please may see more to their satisfaction in *Kepler* or *Kyriander*; and so much for the UNRUHIGTEN* pair of planets, ♂ and ♀ in aspect."

Now, the writer in Chambers, like a sleek Quaker, would quietly deny the influence of these planets on our atmosphere, although every time they come together in the heavens they give the lie to the silly chatterers, who attempt to establish meteorology on any other basis than that which it has pleased the Almighty to ordain; viz. the mutual influence of the several bodies of the solar system on each other. He who runs may read this influence; but our modern philosophers, our Airys and Herschels, *will not* read; and although they do run, it is only their hapless heads against the post they have themselves erected: on which, if not wilfully blind, they might read, in letters of light, the great truth that IGNORANCE and PREJUDICE GO HAND IN HAND. On these subjects only may these men be justly termed ignorant, being so through prejudice.

* *Unruhig*, unquiet, turbulent—*German Dictionary*. This name was given these planets, when in aspect, by the Germans; the great Kepler, especially.

THE PLANET NEPTUNE.

THIS body is ascertained to be about 30 times the distance from the Sun that the latter is from the Earth. But as this distance is 95 millions of miles, and as light, which travels 200,000 miles in a second of time, takes therefore eight minutes to reach the earth from the sun, we have only to multiply this by 29 to find the time a ray of light striking on the planet Neptune takes to be reflected back to this earth. This is $3^h 52^m$. And as it is now *proved*, beyond all doubt, that *light* and *electricity* are ONE SUBSTANCE, we find that this distant body must affect the electricity of our atmosphere; and hence the temperature, elasticity, &c., thus affecting the bodies of all those beings who breathe that atmosphere. Here, therefore, we perceive the simplicity of the

Theory of Astro-Meteorology.

The light of the sun being always accompanied with electricity, it follows that, when it penetrates the atmosphere of a planet and is reflected thence to this earth, it will either gain or lose electricity, and so bring more or less of that substance to us. But as the various coloured rays are more or less refrangible and enter the atmosphere, therefore, at *different angles*, we see that a red ray will be brought more *direct*, and hence produce more electricity than a blue ray. And we know, therefore, that the *red* rays of the planet Mars must excite electricity in our atmosphere more powerfully than do the *blue* rays of Saturn. And this is consistent with facts observed; which prove that, when the Earth passes in a right line with the Sun and *Mars*, the air is more electrified and *drier* than when the Earth is similarly situated with Saturn.

The evidence of this fact exists at page 254 of the Journal published by the Meteorological Society; where it is shewn that, during 242 months' observations at Aberdeen, Carlisle, Edmon-ton, and Hereford, there fell 590 inches of rain, *Saturn* being in conjunction with the Sun; while, at the same places and during the same period, there fell in 114 months only 232 inches of rain, *Mars* being so situated.

The mean fall monthly being, under <i>Saturn's</i> action .				Inches.
do.	do.	under <i>Mars</i>	do.	2·438
				2·000

Excess by Saturn's action = 438

That this period was not unfairly chosen, is proved by the fact that both periods occurred during a

					Inches.
Series of	66 months at Carlisle,	<i>fall of rain</i>	....	178	
„	108 do. at Aberdeen	do.	....	209	7
„	288 do. at Hereford	do.	....	737	5
„	279 do. at Edmonton	do.	....	553	6

Total months 741

Total of rain. . 1678·8

This gives a mean fall per month of 2·266 inches, which is ·266 of an inch *more* than what fell during Mars' action, and ·172 of an inch *less* than what fell during Saturn's action; yet the mean of the above 356 months differs only ·045 of an inch from the mean of the whole 741 months.

The importance of this matter will be obvious to the farmer, when he considers that the monthly *excess of rain*, when Saturn's aspects are in operation, being ·438 of an inch, amounts to 92 butts per acre of additional water, or about 3 butts daily. For the imperial gallon contains 277·274 cubic inches of water; and if we multiply the number of inches on an acre, viz. 6,272,640, by ·438, and divide the product by the contents of a gallon, we get 9909 gallons, which are equal to 92 butts.

APHORISMS TOUCHING WEATHER, METEORS, &c.

By J. CARDAN.

1. WHEN Saturn passes out of one sign into another, you may expect for several days together strange meteors and splendid sights and apparitions in the heavens.

2. When Saturn is combust in the houses of Mars, and Mars beholds him, he often begets conical figures which are seen in the air, composed of vapours that ascend, and are signs of earthquakes. [This circumstance will take place about the 25th of March, 1850; when it will be well to observe whether such phenomena do not occur.—Z.]

3. Saturn and Mars, and Mars and the Sun, and Mars and Mercury, cause hail; Saturn most in summer, Sol and Mercury most in autumn; and those that cause hail in these two quarters cause snow in the winter and spring.

4. Saturn with the luminaries, Jupiter with Mercury, and Mars with Venus, make an *apertio portarum*, or opening of the

gates, and usually cause some notable change of weather. [Their aspects cause these effects less extensively but their conjunctions cause great electrical effects.—Z.]

5. Whenever Saturn is joined with the Sun, the heat is remitted and cold increased; which alone may be a sufficient testimony of the truth of astrology. [We shall give ample evidence of this fact in the course of this work; a fact that it would better become the "philosophers" of the British Association to attempt either to refute or to explain, than the shaking up soapsuds in a bottle to demonstrate the nature of the bubbles, as we have witnessed them occupied in doing.—Z.]

6. When Mars and Mercury are joined, and behold the Moon or lord of the ascendant in the 6th or 7th house, they portend a great drought to ensue. [This means in the figure of an eclipse or ingress, &c.—Z.]

7. The star has a great efficacy on the air, to which the Moon shall be first joined after her conjunction, opposition, or square with the Sun.

8. The mixture of the beams of Mars and Jupiter in moist signs gives thunder, with sudden showers.

9. Jupiter naturally raises *north* winds*, Saturn easterly, Mars westerly, Venus southerly; and Mercury mixt winds, as he may apply to other planets.

N.B. These seem to have been a few of Cardan's notes on the effect of the planets on the weather, and they well deserve the attention of the students of astro-meteorology. They do not comprise the tenth part of that science, which is still far from perfect, but which is destined to become as exact as any part of astronomy itself.

FULFILLED PREDICTIONS.

PREDICTION. "Jupiter in *Leo* still gives peace to France and much prosperity."—*Oct.* 1848.

FULFILMENT. *State of Trade in Paris.*—The prefect of police in Paris says, "The capital continues to enjoy perfect tranquility and the greatest security. The accounts from the departments are of a nature to consolidate this happy state of things. On all sides, in fact, work is being resumed; most of the factories and workshops have resumed their operations, and some of them have again become as active as in the most prosperous years."—*Stroud Observer*, *Oct.* 14, 1848.

* Job says, "Fair weather cometh out of the *north*;" and that is because ♃ raises *north* winds and brings *fair* weather at the same time.

PREDICTION. "This eclipse will be visible at Ceylon, Madagascar, Borneo, ALL AUSTRALIA, and the Cape of Good Hope; and will work much mischief there; and *sad destruction to the cattle* in those countries, especially **SHEEP.**" [Page 33 Almanac 1847, on the total eclipse of the sun in Aries (14th April, 1847), that sign ruling "sheep," &c.]

FULFILMENT. By late advices from Van Dieman's Land, we are informed of a great mortality among the sheep. One gentleman lost 19,000, another 20,000. An entire flock died in a single night. The writer stated that he was surrounded by 36,000 dead sheep, and in momentary expectation of the devastation extending to his own flock.—*London Paper*, 28th Oct. 1848.

So much for Australia; and at the Cape, fearful wars occurred about "cattle." At Ceylon an insurrection broke out also, and awful bloodshed followed.

FULFILLED WEATHER PREDICTIONS.

"Such an invaluable month of *May* never was known: from its first hour the crops have progressed rapidly and without intermission."—*Greenock Advertiser*, June 1848.

The prediction was, "A fine, warm month; vegetation very forward."

While remarking these meteorological predictions, we will offer the following very striking instance of affection of the temperature by the planet Mars, who always brings very dry and warm weather when he is with the Sun; a fact easily determined and easily disproved, if it were *not* true: Why do not our philosophers *refute* this assertion?

"The mean temperature of the week ending June 13th, was 7 deg. 4 min. higher than the average temperature of the corresponding week for twenty-five years. On Friday, June 12th, the temperature was 10 deg. 4 min. higher than the average temperature of the corresponding day for the same period of twenty-five years."—*Pictorial Times*, June 20th, 1846.

N.B. 12th June $\frac{1}{2}$ was stationary and the \odot in par. declination to δ and $\Delta 24$; the \odot having been in S * to δ on the 10th, and on the 15th γ and δ were in the same declination.

These things *might* be thought of little matter, if they did not *always* occur ; but let our readers recall the last month of November, in which only *one* inch of rain fell, though *four* inches fell in the comparatively *dry* month of August. Why? Just because *Mars* and the Sun were in conjunction and both in aspect to Jupiter. We foretold, "A fair and dry month;" and it was so. Will the philosophers never learn wisdom, or respect Nature's FACTS?

ASPECTS, &c. OF THE PLANETS ON MARCH 26, 1812.

[From a Correspondent.]

〇♂♂; 〇□♂; ♀□♂; ♂♂♀; 48□♂; 2*♂;
 ♂♂; ♀♂; ♀♂; ♀♂; 10 Aspects!!! *

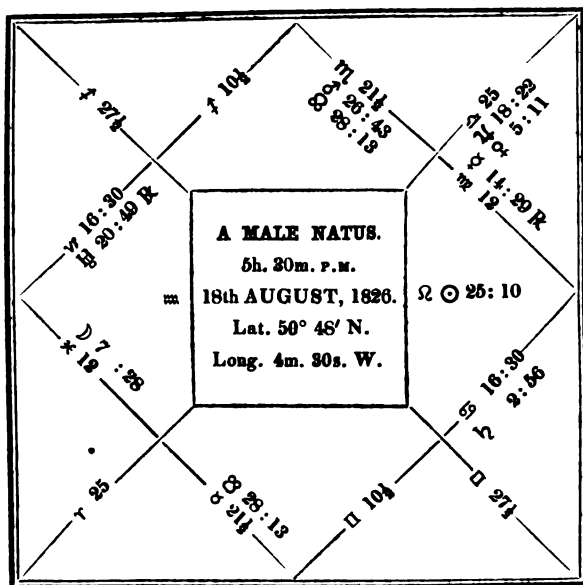
ABOVE, you have the aspects, &c. of the planets at the time of one of the GREATEST EARTHQUAKES ever known in South America, accompanied by

• To within about *one* degree.

dreadful thunderings and lightning. It is computed that from 20,000 to 30,000 persons perished in the towns of La Guayra, Caraccas, Merida, Mayquetia, and San Felipe.

You will readily observe that the planetary positions here given concur in a most striking manner with the Rules which you have laid before the public for foretelling these awful phenomena of nature.

A REMARKABLE NATIVITY.

R.A. 15^h 16^m 14^s.

Lat. ♄ 0° 31' S. ♃ 0° 58' S. ♄ 1° 5' N. ♄ 2° 10' S.
♀ 0° 14' N. ♃ 4° 13' S. ♄ 4° 56' S.

At six years of age this unfortunate native fell into a privy and was nearly smothered, being recovered with great difficulty; at which time Mars (in *Scorpio*, which rules such places) came to the square of the Asc. In January 1835, his clothes caught fire, and the left arm and left side of the face and neck were severely burnt; by which his arm was contracted, and his under lip was drawn on one side. On the 30th November, 1834, there was a total eclipse of the Sun in 8° of ♄, a fiery sign, and in exact square to the Moon at birth. No doubt primary directions were operating. N.B. The above is the *estimate* time.

The student will observe the violent square from fixed signs and angles of the Sun and Mars; the opposition of the Moon and Mercury, and the square of Jupiter to Uranus, who is rising and very evil; from all which would have been predicted these sad and direful accidents.

ZADKIEL'S MAGAZINE.

VOL. I.]

FEBRUARY, 1849.

[No. 2.

ON THE PRESENT STATE AND FUTURE PROSPECTS OF ASTROLOGY, &c.

ΜΑΥΡΙ ΚΑΚΑΝ, ὃ ΠΑΝΟΤΙ ΜΟΙ ΤΟ ΚΡΗΓΥΟΝ ΙΠΠΑΣ·
ΛΙΣΙ ΤΟΙ ΤΑ ΚΑΚ' ΕΣΙ ΦΙΛΑ ΦΡΕΣΙ ΜΑΤΤΕΥΙΣΘΗΙ·
ΕΣΘΑΟΝ Δ' ὅδε ΤΙ ΠΩ ΙΠΠΑΣ ΠΡΟΣ ὅδ' ΣΤΙΛΙΣΣΑΣ.

"Augur accurat! denouncing mischief still,
Prophet of Plagues, for ever boding ill!
Still must thy tongue some wounding message bring."—POPE.

THE above passage, from Agamemnon's speech to the Augur *Chalkas*, shews clearly that the world has never wanted for individuals endowed with the gift of prophecy, and that *to look into the future* has ever been a strong and fixed principle of the human mind. And as it was established in the mind by an all-wise Creator, who shall dare to say that its prudent and moderate exercise can be an evil in His sight? The term NEBIAH, "a prophet," is early applied in Scripture; thus, Abraham is so denominated as a token of respect: "Now, therefore, restore the man his wife, *for he is a prophet*," *Gen. xx, 7*. Again; we read of "Deborah, *a prophetess*, the wife of Lapidoth; she judged Israel at that time," *Judges iv, 4*. And this office she seems to have had because she had the power of prophecy; for it was not Lapidoth, her husband, but she herself, who was the Leader of the people; her very name, DEBORAH, signifying "a Leader."

It was the office of the highest of the citizens in ancient Rome to play the part of prophet; and until the Augurs decided, no public matter could be undertaken. The oriental nations, especially the enlightened Persians, still pay the highest respect to Astrology; and in all the East, to look into the future is considered the privilege of the wisest of men. Nor has the principle of Astral Science been ever so much destroyed in the minds of Europeans as the wiseacre philosophers pretend. Prophecies have ever been current among the *people* of western Europe; who, albeit they are ignorant and kept in slavish thral-

dom, "know a sheep's head from a carrot," and have intelligence enough to judge whether, when a prophecy is made, it is fulfilled or not.

When the priests from Rome endeavoured to introduce the christian faith into Gaul, they found a universal belief existing in the powers and influence of the heavenly bodies ; and, with a view to gradually destroy the evil of worshipping those bodies, they wisely allowed the old faith to be *amalgamated* with the new, feeling that to eradicate old notions entirely at first was impossible. Thus, the old astrologers, who had presided at the founding of the city of *Paris*, and named the city *PARA-ISIS*, signifying "in the power of Isis;" knew right well that *ISIS* was the Phœnician *ʔ-ʔ* *ISH-ISH*, or *ASH-ISH*, the "Star of Being or Existence," that is, *VENUS*. Now *Venus* has dignity in the sign *Virgo*, which is found to rule that city : and thus the chief temple therein was *sacred to Venus*. On the site of that temple a christian fane was erected, and still consecrated to "our Lady;" and thus the old astrological ideas were conciliated. This is evident; for on entering the church of *Nôtre Dame*, "our Lady" is seen in a distinguished position. Over the great gate, as you enter at the north, are depicted the twelve signs of the *Zodiac*; but the 6th sign, *Virgo*, the virgin, is thrown out, and the figure of the statuary put in its place, while "the virgin" is set above all the rest, as the goddess to whom the temple was dedicated. Thus we learn how the Catholic priests first came to pay divine honours to "the Virgin" *MARY*; for we seek in vain for any authority in the Scriptures for the custom; nor was it followed by the early christians. It is, in fact, a modification of the ancient *Zabaistical* custom of worshipping the planet *Venus*; or we may declare that it is merely the ancient and universal worship of *ISIS* renewed under another designation. But, lest the people should see through the humbug, the priests used all in their power to put down the ancient belief in astrology. They never perfectly succeeded; for the astrologers had always *facts* to build upon, which must ever eventually overcome a system founded on *fiction*. And accordingly we see that, as the catholic religion goes down in the world and the spirit of free inquiry comes forth, the ancient doctrine of the stars being the rulers (under the Almighty) of all mundane events, grows more and more into the perfect day. And it is curious that the very year of the downfall of the temporal power of the Pope is exactly that in which the whole world rings with the fulfilment of old prophecies and well-attested astrological predictions.

While treating on this subject, it may be worth while to bring

additional evidence of the fact we state, from the meaning of the name MARY. This was in the Latin (used by the catholics), MARIA; and is clearly derived from *Mare*, the sea; which is itself formed of מר *Myrrh*, because it is bitter; and more remotely from מ מ, a multitude; and נ, AR, to flow, signifying "a multitude of flowing waters." Now, the oriental fable was, that *Myrrha* was the mother of *Adonis*, the Sun; because the Sun was known to arise from the sea. But the Nile was believed to flow from the Sun, and was worshipped because of its supposed connexion with the great Egyptian god אן, that is אן, the Sun, who was also HORUS and OSIRIS; and was introduced by Orpheus into Greece as Bacchus. He was worshipped as ΗΉ, *Hues*; that is Ζεύς Ομβρίος or Jupiter pluvialis, the rainy Jove. This title of אן, meaning "the ONE," or "the alone," is found in the Greek term *ων, one*. And the three Greek letters ΗΉ, I. E. S., which were found on the altars of ΗΙΟΨ, ΙΕΙΟΣ, that is *Apollo*, were cleverly changed by the catholic priests into the three Latin letters, very similar in appearance, though not in sound, I. H. S., and made to stand for *Jesus Hominum Salvator*, "Jesus the Saviour of Men." And the old monogram or hieroglyph to express the sign *Virgo* is actually found to consist of an *m* for "Mary" and the first letter of this celebrated word ΗΉ, or the *i grec*, as the French term the letter *y*; and so both together form the monogram or cipher to express the sign *Virgo*, thus ηρ.

We must here place on record in our pages the account of one of the most striking instances of the fulfilment of an old astrological prediction that have appeared before the world, and which must palsy the tongues of all the enemies of the science, unless they be those of men who are lost to all sense of decency and who hate the truth because it is the truth; yet who have the insolence to cry out against astrologers as *impostors*, while they stand openly convicted themselves of denying, suppressing, and opposing evidence, or of substituting for it mere lying declamation.

After commenting on the *Prophecy of Orval*, which has gained much notoriety on the continent recently, the Editor of the *Family Herald* observes:—

"The above is a mystic prophecy, or revelation, we suppose; for although the reputed author was a Doctor of Medicine, and an astrologer also, as all ancient physicians were, it does not pretend to be the result of an examination of the heavens. We shall, therefore, adduce one of the latter description—a prophecy of undoubted authority, the original of which is extant in print, which can lay claim to an antiquity of three or four hundred years. It is one of the most remarkable prophecies on record; and one not merely once recorded and then forgotten, like a fortunate hit, as most people are disposed to regard these things, but one deeply premeditated and calculated—the

calculations of which are still in existence, and verified by some of the first scientific men of the present day—the Baron Humboldt, and M. Ideler, of Berlin, &c.

This prophecy can be traced as far back as 1492, in a work of Cardinal D'Ailly, called *Alphonstine Tables*, published in that year, at Venice; and we are informed in the French *Journal des Debats*, 8th January, 1840, that at the earnest request of Baron Humboldt, M. Ideler, of Berlin, examined and verified the calculations of the cardinal respecting the great conjunctions of Saturn, the eighth or greatest of which, after ten Saturnal revolutions, was to happen precisely at the time when the French Revolution took place. The old astrologers, foreseeing this conjunction three hundred years before it happened, predicted, in the plainest possible language, a great mundane revolution. The following are the words of the cardinal himself:—"Si mundus usque ad illa tempora duraverit, quod Solus Deus novit, multæ tunc, magnæ et mirabiles alterationes mundi et mutationes futuræ sunt et maximè circa leges." That is, "If the world should last so long, which God only knows, then many great and wonderful revolutions and changes will take place, especially with respect to laws." This latter clause is remarkable, as the French Revolution is the commencement of an era of reform in respect to laws such as the world never before witnessed, and the reform still goes on.

In a book printed in 1534, entitled *La Periode, c'est à dire la Fin du Monde, &c., composé par MAISTRE TURREL*, the same prediction is most specifically alluded to; and not only the commencement of the Revolution but the end of it most accurately noted:—"Laissons à tant à plus parler des chouses faictes, et que ont faict, que quasi tous hommes scavent, s'ils ne sont ignorants, et parlerons de la huitième maxime et merveilleuse conjonction que les astrologues disent estre faicte environ les ans de Nostre Seigneur MIL SEPT CENS OCTANTE ET NEUF avec dix revolutions Saturnelles; et oultre VINGT-CINQ ans après sera la quatrième et dernière station d'altitudinaire firmament*." That is, "Let us leave off speaking of things past, which all men know who are not ignorant, and let us speak of the eighth great and marvellous conjunction of Saturn, which, astrologers say, will take place about the year ONE THOUSAND SEVEN HUNDRED AND EIGHTY-NINE, with ten Saturnal revolutions; and TWENTY-FIVE YEARS afterwards will be the fourth and last station of the "altitudinaire firmament." We leave the astrologers to translate these last two words. We can find no good English for them. But the meaning is, that the termination of the eventful revolution takes place twenty-five years after 1789; that is, in 1814. Nothing can be more exact than this prophecy, published three hundred years before the event, and still existing in numerous printed books of the most ancient date.

Master Pierre Turrel then goes on to say that, in his opinion, about that time Antichrist will come with his law and his damnable sect; for the astrologers all foresaw a change of laws. Napoleon only came with his *Code Napoleon*.

The same prediction is given in Latin verse by Regiomontanus, with the dates precise. We give the original:—

*Post mille expletos à partu virginis annos,
Et septingentos rursus abire datos,
Octuagesimus octavus mirabilis annus,
Ingruet et secum tristia fata feret.
Si non hoc anno totus malus occidet orbis,
Si non in nihilum terra fretumque ruel,
Cuncta tamen mundi sursum ibunt atque deorsum,
Imperia et luctus undique grandis erit.*

* "Altitudinaire firmament" means the *highest* point of the heavens at which Saturn is stationary.—ZADKIEL.

*After seventeen hundred years and eighty-eight
 Since Christ appeared in this our mortal state,
 A wondrous year comes arm'd with judgment's rod,
 Bringing disasters fore-ordained of God.
 Then, if the wicked be not wholly slain,
 If into nothing rush not earth and main,
 The kingdoms of the world, turn'd upside down,
 Will pine with grief, for heaven itself will frown.*

This same prediction will be found in a work published at Lyons, in 1550, entitled *Le Livre de l'Estat et Mutations des Temps*, by Richard Roussat. Moreover, what is very amusing, a refutation of the prophecy was published by the Sieur de Pavillon, in 1560, 230 years before the fulfilment. This Lord du Pavillon says, "Is it not strange that in the year 1555 they threaten us with having only 235 years to live as we are; that is to say, till the year 1790? These are the things that make weak minds tremble with a terrible fear, and plunge them into a sea of disturbing passions. Yet this event with which they torment themselves is not to take place till the year 1789, the result of ten Saturnal revolutions! They calculate, also, that twenty-five years afterwards, in 1814, *this revolution will stop*. Yet, nevertheless, they make a marvellous doubt if the world will last so long!"

This Pavillon was, no doubt, one of the sceptical philosophers of his time, who regarded himself as by far too intelligent to believe in the fooleries of popular superstition. Yet how wofully has the philosophical wisecrack of the sixteenth century been mistaken! The prediction which he sneered at was the most notable, the most accurate and genuine prediction of which astrology can boast; nor do we believe that any prophecy can be found in the annals of the world so astoundingly precise.

The *Journal des Debats* calls it a "bizarre coincidence," seeming thus to refer it to chance. But it is all the result of mathematical calculation. And, moreover, the coincidence is twofold, which, in the estimation of all sound logicians, at once dispels all ideas of chance. Had the date of the commencement of the Revolution alone been given, it would have been sufficiently remarkable; but the termination is given with equal precision; and thus two powerful witnesses, instead of one only, are found to substantiate the truth. "In the mouth of two or three witnesses let every thing be established." Two stronger witnesses cannot be found.

The present state of astrology is full of hope. The superstitions of the seventeenth century, like the serpents that attacked Hercules of yore, have been already strangled by the astrological writers of the nineteenth; and we begin to see the ancient science of the stars stand forth in all the majesty of eternal truth. Its foes are found nowhere but among the foes of all *free* inquiry, the more pernicious because assuming the garb of lovers of freedom; a ready and deceitful garb, which the whig, or, more properly, the political-economy school of politicians adopt. They are great friends of the *people* forsooth, so long as they may be leaders; but tell them that something more than *their* panacea is required, and they instantly yell forth the old brutalities of physical force. They feel themselves as unable to overthrow the arguments of the astral philosopher as were the monks of

old to disprove the theory of *Galileo* ; but, like those monks, they threaten *imprisonment*, verily ! And do they not know that from the depths of his cell, like as did that philosopher, the modern astrologer would still exclaim, *è puor se muove*, “and still it moves?” Is it thought, for a moment, at this time of day—at the close of 1848, so pregnant with new ideas, so teeming with efforts for freedom, be they wise or not—that the public of England, the energetic spirits of this age of scientific investigation, will be put off with a “pooh ! pooh !” or be contented with an idle declaration that the vastly important doctrines of astrology have been settled long ago ? Will they not insist that a question so full of interest for the public, so vitally important to the struggling sons of adversity as this, which declares that there are, or there are not, certain powers above us which affect our health, our minds, our destinies, and by searching into the nature of which we may *possibly* ameliorate the conditions of these and vastly increase our measure of happiness—will the public not insist, we ask, that this question, so high, so great, so fearfully important, be at once thoroughly investigated ? Ay, indeed will they ; and ay, they are doing so ; for the sale of astrological books far surpasses imagination. Not a book-stall but is ransacked for old authors on the science ; and the sale of modern works on the subject is beyond what our puny critics either dream of or desire. The steady sale of the *Ephemerides* of the Planets’ places, which can be of no use but to the actual student of astrology, becomes the surest index to the existence of such students ; and these are now to be counted by thousands, and found in every nook of the three kingdoms, and far away to the far west of America. The appearance of two several translations of the *Tetrabiblos* of Ptolemy within these few years, and the eager demand for *all* works professing to teach astral doctrines, bespeak alike the steady and growing interest taken in the matter. Soon will the day arrive, for the dawn is perceived, when the opponents of the science must cry *peccavi*, and confess that our forefathers, who believed in it, were not greater fools for following the light of evidence and listening to the voice of nature, than have been the children they begat, who have, in rejecting the husks of magic and superstition, thrown away the invaluable kernel—the doctrine of astral influences on mundane events. That precious and vital truth, that the stars do influence all things in this nether world, as it was of old expressed—*Astra regunt homines, sed regit astra Deus* ; the stars rule mankind, but God ruleth the stars—this sentiment is found to be not opposed to revelation, not against the honour of the Deity, not injurious to the happiness or destructive of the virtue of men ;

while it is found consistent with the *facts* that every day, every hour presents in the birth of children, whose vitality is concomitant with the presence or absence of certain of the heavenly bodies on the eastern horizon at the moment. And these are *facts* that no ingenuity could devise, and that no love of falsehood can disguise or disprove.

FARTHER APHORISMS OF J. CARDAN.

1. IN sicknesses when the Moon applies to a planet contrary to the nature of the distemper, especially if it be a fortune, the disease will be changed for the better.

2. When the Moon at the decumbiture, or first falling sick, shall be under the beams of the Sun, or with Saturn, Mars, or Dragon's tail, if the party be ancient, even her conjunction with Jupiter, Venus, or Mercury, is not without peril.

3. Saturn causes long diseases, Venus indifferent, Mercury various ones, the Moon such as return after a certain time, as vertigos, falling sickness, &c. Jupiter and Sol give short diseases, but Mars the acutest of all.

4. When the Moon is in a fixed sign, physic works the less; and if in *Aries*, *Taurus*, or *Capricorn*, will be apt to prove nauseous to the patient.

5. In purging it is well that both the Moon and Lord of the Ascendant be descending and under the earth; in vomiting, that they ascend.

6. Purging, vomiting, bleeding, and making issues, &c. ought to be done while the Moon is in *moist* signs, the chief of which is *Pisces*, and the next *Cancer*.

7. Every immoderate position of the heavens to persons weak and aged brings death; to others, violent accidents and grievous calamities.

8. The infortunes, being oriental, cause defects and occidental diseases.

9. Venus with Saturn in the 7th, and Mars elevated above them both, causes barrenness in men and abortions in women.

10. Gemini and Sagittary shew diseases that come with falling, as swooning, epilepsy, suffocation of the womb, &c.

11. When at the beginning of a disease the luminaries are both with the infortunes, or in opposition to them, the sick will hardly escape.

12. From the Moon's good aspects to the fortunes or the Sun,

if not afflicted, health may be expected. If to the infortunes, or Sun's evil aspects, death may be feared.

13. Mars in the Ascendant makes the disease swift, violent, afflicting the upper parts, and disturbing the mind; and if also the luminaries and their dispositors be afflicted, then death will follow.

14. From the first hour of the day (or one in the morning inclusive) till six, blood predominates; whence morning sleeps becomes so sweet and pleasant. From thence till noon choler; afternoon, phlegm; and from the beginning of night till midnight, melancholy.

15. Saturn in fiery signs, when the Sun is weak, causes hectic fevers; Jupiter, sanguinary ones; and if Mars behold him, putrid ones. Mars in such signs gives burning fevers of all sorts; Venus, ephemeral fevers; and if the rays of Mars be mixed, putrid ones, from phlegm. Mercury mixed ones; but if the Moon be joined with them, she makes pituitous fevers, from the corruption of the humours. Saturn mixing signification with Mars causes melancholy fevers; and if Mars be under the Sun's beams, or in the 6th, and afflict the significator, it occasions burning, pernicious fevers, of a venemous character; and if to these Saturn, or the Dragon's tail, or Venus when combust, be added, or if these planets be in *Scorpio* or *Leo*, the fever will be altogether pestilential.

16. Mischievous fevers are caused when the Sun is afflicted in *Leo*.

17. Watery signs threaten putrid fevers, if Mars (especially combust) have any rule in them; but earthy signs are altogether free from fevers.

18. It will be a fatal time to suffer amputation, or lose any member, when the Moon is under the Sun's beams and opposed by Mars*.

19. A tedious childbirth is to be expected if the Moon be aspected by the infortunes and a retrograde planet be in the ascendant.

20. The special significator of a disease is that unfortunate planet from whom the significator separates by a bad aspect. Also the Lord of the Ascendant shews the disease if he be unfortunate. [And the planet in the 6th house.—Z.]

21. The Lord of the Ascendant an infortune, the sick will be unruly; if a fortune, he will readily take what is prescribed.

22. The 5th house and its lord shew the medicines and their nature, whether proper or improper.

23. Several planets' significators shew that the distemper is complicated of several diseases.

* We advise our hospital surgeons to test the truth of this aphorism.—Z.

24. The significator of the disease in double-bodied signs signifies a relapse, or that it will change into some other distemper.

25. That sign in which the significator of the disease is posited shews the member or parts of the body principally afflicted.

26. Mercury unfortunate prejudices the phantasy, and inward faculties; and thence threatens madness, &c. especially if Mars afflict him; and if Mercury be an earthy sign, it threatens the patient will make away with himself.

27. 'Tis a very bad sign when the significator of the sickness is in the 6th, or lord of the 6th, in the 8th, or lord of the 8th in the 6th.

28. Saturn or Mercury significator and aspecting each other shews strange affections, unnatural.

To cure any member, the Moon and lord of the Asc. should be free from impediment, the sign that governs the part ascending, and the Moon therein; and when you think to do good to your eyes, let the Moon be fortunate, increasing in light, and by no means in a sign of the earthy triplicity.

A CHAPTER ON NOODLEISM.

MODERN zoologists have industriously ransacked the earth and rummaged the ocean for new species of known animals and animalcula; but they have recently very much confined their researches to the "British naked-eyed Medusæ," or the "British Nudibrauchiæ Molusca," &c., works on which have been lately published by the Ray Society. These learned gentlemen seem totally to have neglected the *genus* Noodle; and though a vast number of species of the "British Stultus," or in the vernacular, the Dunderhead or Noodle, may be met with even in the vicinity of London, and specimens occasionally found walking, unconscious of their own egregious folly, in the very streets of the capital, and possibly poking their noses into the rooms of the Ray Society itself, yet we are not aware of any recent treatise which gives a good account or report of the progress of this branch of zoology.

We purpose, therefore, to endeavour to supply the deficiency, by introducing to the reader's notice a few particulars of this extensive race. It will not be necessary to apply to Professor Forbes for instruction in the manipulation of the dredge; for we know exactly where we may any day find a shoal of these very useless fish. But before we speak of the habitat of the

animal, we must give a slight idea of its description. The *genuine* Noodle is generally found to have considerable length of ear; yet although he have indubitable ears, the full grown noodle hears not; neither doth he understand how to draw the most obvious inference from the best attested facts. There is a striking resemblance in the noodle to the jelly-fish; for "amongst other organs," as has been observed of the latter, "these creatures possess eyes, or at any rate, parts that look like a first rude attempt at the manufacture of these organs;" yet are they blind to every kind of truth which does not square with their own narrow and preconceived notions. There is a division in the family of the noodles, by far the greater portion being capable of hoodwinking each other; and thus, when two or more noodles chance to meet, they contrive to entirely shut out from their minds what little light nature may have endowed them with. What strange and wondrous changes we see in the creatures! They are, in fact, like the chameleon, ever changing their hues, or, like the snake, ever casting their skins. Fancy a donkey with a number of little donkeys sprouting from his shoulders and thighs, bunches of long-eared monsters hanging epaulette-fashion from his flanks in every stage of advancement, from the mere griffin or green-horn to the perfect old ass. Here a young spooney, almost amorphous, there one more advanced, yet exhibiting neither eyes nor ears for any thing like common sense, clinging to the right arm of a Johnny Raw, better grown, and striving to get away, but his tail not sufficiently organized to permit of liberty and free action. It is true, that although the species are very numerous, the noodle is very minute in mind, having scarcely any capacity for the comprehension of natural facts. But let us not be unjust: "although the multitude, being mud-dle-headed, love magnitude, the philosopher does not estimate a whale above a minnow for his mere bigness," as Professor Forbes observes; neither, let us add, do we esteem a huge numskull above a diminutive ninny.

As to the haunts of the animal under consideration, they are extremely numerous, scarcely any public office or place of general resort escaping their presence. But they are always to be met with, and sometimes very perfect specimens to be found in the offices of the newspapers and other periodicals throughout the kingdom; and we have known instances of several being observed among the contributors and penny-a-liners, and are credibly informed that they not unfrequently crawl up into the chairs of the editors of some papers, which shall be nameless. We heard the other day that the proprietor of the *Weekly Dispatch* had been seen ejecting a specimen from his editorial bureau

by the only process known to succeed effectually with the troublesome creature, viz. by applying the point of his dexter great toe to a certain unspeakable part of the brute. We hope, for the honour of the press, the report may be well founded.

We must now introduce our readers to a very amusing specimen of the *genus* noodle, which appears to belong to a class that has been named *cephalokena*, or "empty-headed," from the extremely minute quantity of brain discovered in the animal. This creature we thought we observed writing in the columns of the *Athenæum* some time ago; but, as we had never noticed any decided symptoms of having been bitten by these vermin on the part of the editor, we paid little attention to the circumstance. Recently, however, the editor gave tongue in a very suspicious tone; but yet he spoke out in a manly way, quite foreign to the style of the genuine noodle. Thus, in his paper of December 16, 1848, he observes, touching his intention to write down astrology (a task, by the by, that any noodle would undertake at a moment's warning), "constant dropping wears away stones, and constant comment evaporates an absurdity. We shall go on till we have shamed the Stationers' Company, the Astrologers' College of our day." This was all very well, and might be considered a fair declaration of war; but, lo! in the number of the following week, Dec. 23, the Editor's tactics are set aside by a full grown "empty head;" who, in the true spirit of the noodle, accustomed to the difficult task of catching a weasel asleep, actually endeavours to *coax* the Stationers' Company into the abandonment of their astrological almanac. Had Shakespeare lived in our day, and read this clever proposal, he would, no doubt, have exclaimed in his terse way, "very like a whale!" Yes, this creature proposes to the Stationers' Company, in the event of their not being frightened into compliance by the Editor, that they should give up "Old Moore." "I do not think," observes the noodle, no doubt with great truth, for *think* he assuredly cannot—"I do not think its proprietors would sell one copy the less for scratching "*Vox Stellarum*" from its title-page in years to come, and omitting the "*Astrological Observations*." Now we are, of course, perfectly disinterested in our hope that the Company will take this advice. True; they might find the sale of "Old Moore" fall off some two hundred and fifty thousand, and *we* might be compelled to print some two hundred thousand more than we do; but, if the Company choose to follow the noodle's advice, we can have no possible objection.

It is of course to be supposed that, in this case, Zadkiel's Almanac would cease to be read; and so astrology would be regularly done for. The thing that penned the above piece of

cajolery is very *sanguine* in its expectations; for it exclaims, "O Zadkiel! take rope enough, and we may hope, ere long, to see thy yearly prophecy suspended." We have taken "rope enough," we trust, to hang up this particular noodle as an object to excite the laughter of our readers; and we promise them to bind the long ears of the innocent to the altar, and sacrifice it to gratify the scorn of the public, whenever the editor of the *Athenæum* permits it to write for his columns. We mistake much if we do not eventually, to use the Editor's phrase, "evaporate the absurdity." The creature has no name, but, may be, will become known henceforth as the "Empty Head." It adopts the signature of H. M.; and as it pretends to be a Latin scholar, we may presume that these are the initials of *Habet Mendacium*, which, perhaps, it will render "Mendacious Harry:" some relation, probably, to a certain well known "Old Harry;" or, it may be, Harry B——m himself, whose nativity we published some years ago, and, having foretold his sudden downfall, have never been forgiven.

Before we conclude this chapter, we must mention a notable fact connected with the habits of the *genus* noodle; which is, that the creature is often found to have crossed the breed with the British verbero, or scamp. This class of mixed animals has several orders; but although the principal one, the *Bimana*, or two-handed noodle-scamps, are remarkable for the resemblance they bear to the human race, they are, however, different in many peculiarities of make from honest men, so as to shew that the one race is quite distinct from the other. This order is, indeed, closely allied to the class of *Reptilia*; and very dangerous reptiles they would become, if it were not that their true position is known to be among the order of those animals termed the *Cephalokenophonía*; so called, from their *heads* issuing forth *noise without meaning*. They are to be found in the offices of some periodicals which profess to deal in wit and humour, which is now degenerated to mere *kenophonía*, or senseless cackle.

ESSAYS ON THE DRAMA.

By CLARA SEYTON.

No. I.

It has been justly said that the origin of the drama must be sought for in that powerful agent in human nature, the love of imitation: hence, in our efforts to trace its rise, the mind must

be directed to periods the most remote, when civilization had not visited the abodes of man.

The rude war-dance, indicating a species of entertainment where the performers formed an exhibition for the amusement of the spectators, has always existed among savage tribes, forming with them the rites of their religion, and which is found to prevail in the early history of all nations.

As representations of this rude nature increased in proportion as religious ceremonies advanced, imitative exhibitions became more extensive, and finally constituted that which, in a strict sense, may be denominated *dramatic performance*.

These rites and ceremonies, originating when man was in a rude and barbarous state, are still performed with many nations; for even to this day, at the celebration of various festivals, exhibitions are brought forward of a religious kind, which represent with more or less accuracy the chief particulars of the event about to be commemorated: in short, the elements of the dramatic art have existed among all nations; and every country which has made any progress in civilization has, at the same time, developed this art.

As mankind progressed in knowledge, the drama assumed in its character a form differing from mythological representation. Greece, distinguished beyond all other ancient states for the advance of those arts which lead to the cultivation of science and philosophy, is the country to which we must look for the rise and progress of the regular drama; but although Homer had sung with great beauty the conflict of the Trojan war, and Hesiod had breathed forth in immortal song the enjoyments of rural life, yet centuries elapsed before the people of ancient Greece had established the old Greek comedy, and which principally consisted of dramatic songs and dancing. The contents of these songs were mirthful, ludicrous, and too often indecorous. The term comedy signifies village song, but the original meaning has been much altered. To Susarion, who flourished 580 years before the Christian era, the Greeks were indebted for the first regular comic drama. Thespis (of whom we know little more than the name, retained by his descendants, the children of the sock and buckskin, at the present day) was contemporary with Susarion, and added to the interest created by the choral songs, in introducing an actor whose office it was to recite, during the pauses of the singing, verses in honour of Hercules, Theseus, or some other hero of antiquity. The face of the actor was daubed with wine lees, and the simple paraphernalia necessary to the exhibition were conveyed from place to place in a wagon, somewhat

after the fashion of our travelling showmen who frequent the public fairs: with this rude structure on a moveable stage Susarion and Thespis held up to ridicule the vices and follies of their age. At the end of the Peloponnesian war it was strictly prohibited to bring living persons by name on the stage, or to ridicule the government. And a proof of the power of the drama over the human mind at that period may be deduced from the fact, that the comedies of Aristophanes influenced the Greeks in their decree of death to the great philosopher Socrates.

Aristophanes, the most popular, and at the same time the most severely satirical, of the Greek dramatists, in his writings held Socrates, his doctrines, and the philosophy of his school, up to the severest ridicule, which, it is said, tended much to alienate the minds of the ever-changing multitude from their great sage. By degrees tragedy became a distinct branch of the art, and its graver scenes served as an entertainment for the inhabitants of cities, whilst comedy retained its gay character, and chiefly served to amuse the country people of Greece. Regular companies of comedians were, at length, established at Atticus, being tolerated by the government. The old comedy of the Greeks was thoroughly national, with something of a political tendency: the middle comedy, so called, now began to appear. The oligarchy of that period, writhing under the lash of keen satire, having forbidden the representation of living persons on the stage, the chorus, chief instrument of vituperation, was abolished, and general character represented by masks, not imitating the countenances of particular individuals. Thus, out of the fears of the great men of that day, arose comparative decorum in the compositions of the drama.

The names of Menander and Philemon immortalize the new school of Greek comedy. The first of these great men wrote about 300 years before the Christian era. The power of his transcendant wit, the regularity of his pieces, and the greatness of his mind, formed a new era for the Greek stage. Unfortunately only a few of his works remain to us, although he wrote upwards of one hundred comedies. His ideas were considered so delicate and pure, that his writings were placed in the hands of the youth of both sexes. Among the fragments of the works of this great poet which have come down to us, the following, entitled "*Worship due to the Deity*," gives a beautiful proof how far his soul was influenced by strains of the highest sublimity:—

"Serve, then, the Great First Cause wherever nature springs,
Th' Almighty Fire, th' eternal King of kings,
Who gave us being, and who gives us food,
Lord of all life, and Giver of all good."

The Grecian drama forms one of the most delightful walks in the garden of classical literature ; and while it presents models of genuine pathos and beautiful writing, it throws important light on the superstitions, prejudices, and moral feelings of that highly intellectual people, the Greeks. They retained, even during the decline of their government, a strong desire for every species of dramatic entertainment ; they were imitated by the Romans, the conquerors of the world, who introduced into Rome all the classical improvements of the Athenian stage.

It was not, however, till about two hundred years before the christian era, that Plautus, the great Roman comic writer, appeared, but whose comedies were principally translations from the works of Dephilus, Epicharmus, and other Greek authors : notwithstanding this lack of originality, the vigor and beauty of his compositions are much praised ; and according to Varro, the muses, if they had spoken Latin, would have used the language of Plautus.

Amid the glory of ancient Rome, while the actions of her eminent men renowned as warriors, orators, and statesmen, astonished the world, the Roman stage never attained the brilliancy or fertility of the Grecian ; Terence being the only writer after Plautus who is worthy of notice. Terence flourished about a hundred years before the christian era, and was by birth an African ; he was adopted, when a child, by Publius Terentius Lucanus, a Roman senator, who took him to Rome and had him educated. Being emancipated by his master, the young African assumed the name of his benefactor, and soon acquired reputation and friends by the talents which he displayed. His writings were much admired by the polite and learned of Rome, being esteemed for their prudential maxims and morality. Most of his plays, like those of Plautus, are translations from the Greek ; but they are valuable on that very account, as giving us an idea of his celebrated model, Menander. Ancient Rome presents a dreary blank in the history of the drama, for shortly after this period her greatness began to fade : vast projects of ambition occupied her senate, whilst the contending factions, under such men as Sylla, Marius, and Pompey, led on to that dreadful degeneracy which ultimately destroyed every feeling connected with the cultivation of the fine arts ; and amidst the debasement of manners, in place of the refinements of comedy, the Roman stage was disgraced by the most barbarous spectacles. Gladiators, wild beasts, and other brutal exhibitions, corrupted the public taste, which, tending to plunge the people into every species of immorality, the decline of the empire soon followed :

ruin and desolation complete its history. That vast empire, which gave laws to the world, perished by its own infamy, and speedily ensued over Europe that deluge of ignorance that has been truly termed *the dark ages*.

In the beginning of the middle ages, when every thing noble and intellectual was buried under the deluge of barbarism, the dramatic art existed only among the lowest classes of the people in plays improvisated at certain festivals: these were attacked as heathenish, immoral, and improper exhibitions; but the favour which they enjoyed amid the spirit of the times, induced the clergy to encourage theatrical representations of subjects from sacred history. These were called *mysteries*, and in all the southern countries of Europe, as well as in Germany and England, they preceded the rise of the national drama.

Of this kind were the ridiculous *Festa Asinaria*, in which mass was performed by persons dressed like asses, and every means taken to divert the people in churches on the occurrence of the festival of Easter. So popular were these extravagancies, that even papal decrees against them were, for a long time, ineffectual. Craik's "Sketches of the History of Literature and Learning in England" tells us, "The subject of the mysteries or miracle plays were all taken from the histories of the Old and New Testaments, or from the legends of Saints and Martyrs; and, indeed, it is probable that their original design was chiefly to instruct the people in religious knowledge." The morals, or moral plays, succeeded, in which all the characters were allegorical. The vices and the virtues were impersonated. The devil of the miracles became the vice of the morals, though in character he was still introduced to undergo his tribulations, to the satisfaction of the audience, in seeing the enemy of mankind always overcome. More especially the morals, but even the miracle plays, were written and represented down to the very end of the sixteenth and beginning of the seventeenth century. Collier gives an account of Lupton's moral "All for Money," in the title called "A Moral and Pitiful Comedy," in the prologue, "A Pleasant Tragedy." The catastrophe is sufficiently tragical. Judas, in the last scene, coming in (says the stage direction), "like a damned soul in black, painted with flames of fire and a fearful vizard," followed by Dives, "with such like apparel as Judas hath," while Damnation (another of the *dramatis personæ*), pursuing them, drives them before him, and they pass away, "making a pitiful noise," into perdition.

[To be continued.]

Review.

THE POETRY OF SCIENCE, or *Studies of the Physical Phenomena of Nature.* By ROBERT HUNT. Reeve & Co.

[Second notice.]

THE chapter on crystallization is one of the most interesting; but our author seems rather at sea on the subject. He tells us, p. 41, that "many pleasing experiments would appear to shew that electricity has much to do in the process of crystallization; but it is evident that it must be under some peculiarly modified conditions that this power is exerted, if, indeed, it has any direct action." The latter clause of this sentence seems to deny all that was asserted in the first, and we are left in doubt as to the author's real opinion on this important matter: but we are not left long so; for, at p. 46, we find him stating that "electricity and light and heat exert remarkable powers, and both accelerate and retard crystallization;" and that "electricity appears to quicken the process of crystalline aggregation—to collect more readily together those atoms which seek to combine—to bring them all within the limits of that influence by which their symmetrical forms are determined." In our humble apprehension this is extremely like having a "direct action;" and, if not, we are at a loss to give it a name. We are told, also, that "during rapid crystallization some salts—as the sulphate of soda and boracic acid—exhibit decided indications of electrical excitement."

Mr. Hunt adds the following remarks on the subject:—

"Light is also given out in flashes; and we have evidence that crystals exhibit a tendency to move towards the *light*. This is the amount of experimental evidence which science has afforded in explanation of the conditions under which Nature pursues her wondrous work of crystal formation. We see just sufficient of the operation to be convinced that the pellucid star which shines in the brightness of heaven, and the cavern-secreted gem, are equally the result of forces which are known to us in only a few of their modifications."

We like the modest tone of this admission; for, since philosophers acknowledge that they really know so very little of the forces which are operating under their noses to form a crystal, they may surely bear a little with the astrologer, who, although able to point out the nature and periods of certain influences or "forces" of the heavenly bodies, is yet free to confess that they are occult, and past the wisdom of man to fathom. We hope,

after this, to witness less of the contemptuous sneering of those philosophical cubs who ask us to produce them "a specimen" of one of those influences or "forces" of which we speak. We promise to do so when they have shewn us "a specimen" of the crystalline "forces."

One remarkable analogy is observable in the law by which bodies always form crystals at certain definite angles only (which seems to be the result of electrical action), and the way in which certain effects are produced by the heavenly bodies when at certain definite angles only also, and which equally would seem to depend on electrical action. For instance, when the Sun comes to an angle of 60° from the planet Mars, we invariably find an increase in the temperature, with electrical phenomena, lightning, or auroræ, according to the season. And if such an aspect occur in the nativity of an individual, he seems to be *electrified*; for his blood becomes heated; he exhibits increased activity; he is excited; takes to riding, shooting, &c., or other martial exercises; and, if a military man, he exhibits much daring, and generally receives his reward in the shape of preferment; while, if the native be a female, she becomes less timid than heretofore, seeks the society of the other sex, and readily gives her hand in marriage. There seems to be some strange power in the particular *angle* in each case: water will crystallize at the angle of 60° , but it never does so at 50° or 55° ; and so, if the Sun pass at the distance of 50° or 55° from Mars, we see no change in the temperature, &c.; which invariably occurs, however, when he reaches 60° from that planet.

This remarkable effect of electricity in forming crystals always at regular angles is well worth the study of the experimentalist.

Mr. Hunt sums up the facts touching this branch of science in the following very well-worded paragraphs.

"Every body, when placed under circumstances which allow of the free movement of its molecules, has a tendency to crystallize. All the metals may, by slowly cooling from the melting state, be exhibited with a crystalline structure. Of the metallic and earthy minerals Nature furnishes us with an almost infinite variety of crystals, and, by a reduction of temperature, yet more simple bodies assume the most symmetric forms. Water, in the conditions of ice and snow, is a familiar and beautiful example; and by such extreme degrees of cold as are artificially produced, many of the gases exhibit a tendency to a crystalline condition. * * If we take an amorphous mass of marble, and place it in water acidulated with sulphuric acid, it dissolves, and a new compound results. The marble disappears—the eye cannot detect it by form or colour: the acid also has been disguised—the taste discovers nothing sour in the fluid. We have, in combination with the water, the lime and the acid, but that combination appears to the eye in no respect different from the water itself. It is colourless and perfectly transparent, although it holds a mass of solid matter, which previously would not allow of the passage

of a ray of light. Let us expose this fluid to such circumstances that the water will slowly evaporate, and we shall find, after a time, microscopic particles of solid light-refracting matter forming in it. These particles gradually increase in size, and we may watch their growth until eventually we have a large and symmetric figure, beautifully shaped, the primary form of which is a right rhomboidal prism."

THE PHENOMENA AND DIOSEMEIA OF ARATUS. *Translated into English Verse, with Notes, by JOHN LAMB, D.D., Master of Corpus Christi College, Cambridge, and Dean of Bristol.* John W. Parker.

THE WEATHER BOOK: *Three Hundred Plain Rules for telling the Weather by the Barometer, Thermometer, Hygrometer, Clouds, Winds, Animals, Plants, &c.* London: Tilt & Bogue.

HERE are two works, written 2100 years apart in time, the *Diosemeia** being penned about 250 years before Christ, and the Weather Book 1840 years after his appearance. It is curious and instructive to compare the amount of weather-wisdom of our own day with what was in existence in the days of *Aratus*, and, indeed, long anterior to his time, for he adopted the ideas of Eudoxus†, who brought the science of Egypt into Greece.

Antigonus Gonatus, King of Macedonia, was himself acquainted with the astronomy of Eudoxus, and he gave Aratus a copy of that philosopher's work on the celestial sphere, and requested the poet to render it into verse in imitation of the "Works and Days" of Hesiod. The *Phenomena* is confined to the technical description of the constellations, the important circles on the celestial sphere, and an account of the positions of various other constellations when those moving in the zodiac were rising. "The *Diosemeia* contains prognostics of the wind and weather, derived from various sources, but chiefly from observations on the heavenly bodies." These did not originate with Eudoxus, however, nor with the Egyptians from whom he received them; for they were known doubtless to the Phœnicians and Assyrians, as we

* This word signifies "a sign in the heavens given by Jove."

† "Eudoxus, a son of Æschines of Cnidus, who distinguished himself by his knowledge of *astrology*, medicine, and geometry. He was the first who regulated the year among the Greeks, among whom he first brought from Egypt the celestial sphere and regular astronomy. He spent a great part of his life on the top of a mountain, to study the motion of the stars, by whose appearance he pretended to foretell the events of futurity. He died in his 53d year, B.C. 352."—*Lemprière*.

find Homer noticing the constellations 900 years before our era, in his description of Vulcan's shield :—

“ There shone the image of the master mind ;
 There earth, there heaven, there ocean he designed ;
 The unwearied sun, the moon completely round ;
 The starry lights that heaven's high convex crown'd ;
 The Pleiads, Hyads, with the northern team ;
 And great Orion's more refulgent beam :
 To which around the axle of the sky
 The Bear revolving points his golden eye ;
 Still shines exalted in the ethereal plain,
 Nor bathes his blazing forehead in the main.”

POPE.

And Cicero, who prided himself on a knowledge of astrology, says distinctly, “ Principio Assyrii * * trajectiones, motusque stellarum observaverunt: quibus notatis quid cuique significaretur, memoriæ prodiderunt.” (Cic. de Divin.) The Assyrians first observed meteors and the motions of the stars, and handed down what they signified. From this it appears that to observe the heavens for the purpose of “ weather predictions ” is an art honoured by the practice of three thousand years ; even if we shut out the claims of the Indians and Chinese, who seem, in truth, to have pursued it for double that time. Dr. Lamb will have it that the Phœnicians, who were “ celebrated for their maritime skill and boldness, and for the advancement they made in arithmetic and astronomy,” were the earliest to figure the celestial sphere ; and he supposes that they named the signs and constellations from the images which distinguished and gave a name to their celebrated ships. In fact, they had, as we now have, wooden figure-heads to their ships, and, the Doctor says, “ a dolphin, a hydra or sea snake, a swan, a ram, a bull, are all such signs as ships would bear.” May be so ; especially if the sea serpent was often met with in those days ; but we opine that the ships may have been named from the constellations rather than these from the ships ; for we think the heavens were studied and the celestial nomenclature established long *before* ships were in existence, as otherwise we should have found an abundance of maritime materials among the constellations, which we do not discover. The Doctor tells us, in confirmation of his funny notion, that “ the learned Bochart has clearly shewn that the word Pegasus is of Phœnician origin : פג Pag, or פגא Pega, “ a bridle,” and סוס Sus, “ a horse ” forming פגסוס, “ Pegasus,” “ the bridled horse ; ” no doubt the figure at the head, and the name of a ship. How these learned men do ride when they get astride of Pegasus, or any other hobby ! We shall shew that, if Doctor Lamb had reflected on the *Greek* name of this constella-

tion, he would have seen that he had not “a peg” on which to fasten this *mare's* nest. The Greek name was long anterior to the Latin *Pegasus*; and that name was either Πήγασος *Pegasos*, or Πάγασος *Pagasos*. And in each case we see that the *us* of the Latin and the *os* of the Greek were merely terminations, and had nothing to do with the significancy of the radical part of the word: the *sus* of the Latin certainly could not be derived from the Phœnician tongue, but was a mere variation of the Greek termination *os*. Thence we find that there is no *horse* in the word. And even if we should discover that in any Greek writer the word terminates in *us* instead of *os*, then *sus* in the Greek denoteth a sow or boar, wild boar, &c. And in the Latin also a swine, hog, bear, sow, pig; any thing but “a horse;” except, perhaps, an ass. So we fear the learned Doctor, having mounted *Pegasus*, has met with a fall, like Bellerophon of old.

The origin of the root *PEGAS* is not far from what Hesiod derived it; namely, from πηγή *Pege*, the *fountain* or sources of the ocean. It had some reference to *water*, we believe, because, when the Sun was passing through the *fishes* in the depth of winter, he entered *Pegasus*, and was then always accompanied with an abundance of *rain*, the *source* of rivers, and thence of the ocean. That the term was astronomical, and referred to the position of the *Sun*, is evident; for when the Sun was in that constellation formerly, it was the extreme cold portion of the year, which caused the waters to turn into Πήγας, *PEGAS*; that is, *ice*, or congealed water. And it is remarkable that one of the epithets of Apollo (the Sun) was *Pegasaiu*, signifying *Pegasus-like*, or, perhaps, alluding to *pegos*, the white or transparent colour of ice, which was that of the Sun when he was going through “*Pegasus*.” But to return to our authors. Those persons who desire to learn the true sources of those weather-signs we meet with in modern books, should read the *Diosemeia*: they will do so with much satisfaction. Dr. Lamb's numbers run smooth, and convey the sense of his author, without any thing harsh or foreign to the subject. We need hardly say to the astrological student that he will find very little that he has not seen equally well described in Ptolemy. But the following, touching the effects of a deranged state of the electricity of the atmosphere on animals, is valuable.

“ When screaming to the land the lone *HEEN* flies,
And from the crag reiterates her cries;
Breasting the wind in flocks the *SEAMEWS* sail,
And smooth their plumes against th' opposing gale;
And diving *CORMORANTS* their wings expand,
And tread, strange visitors, the solid land;
When from their briny couch the *WILD DUCKS* soar,
And beat with clanging wings the echoing shore;

When gathering clouds are roll'd as drifting snow
 In giant length along the mountain's brow;
 When the light down that crowns the thistle's head
 On ocean's calm and glassy face is spread,
 Extending far and wide, the sailors hail
 These signs prophetic of the rising gale."

Exactly accordant with all this we find the author of the *Weather Book* states,—

"If sea-birds fly towards land and land-birds to sea, if water-fowl scream more than usual, there will be much wind," &c.

Again, Aratus has it:—

"No weather fair expect when IRIS throws
 Around the azure vault two painted bows;
 When a bright star in night's blue vault is found,
 Like a small sun by circling HALO bound;
 When dip the SWALLOWS as the pool they skim,
 And water-fowl their ruffled plumage trim;
 When loudly croak the tenants of the lake,
 Unhappy victims of the hydra-snake;
 When at the early dawn from murmuring throats
 LONE OLOLYGO* pours her dismal note;
 When the hoarse RAVEN seeks the shallow waves,
 Dips her black head, her wings and body laves;
 The OX looks up, and snuffs the coming showers,
 Ere yet with pregnant clouds the welkin lowers:
 Dragging from vaulted cave their eggs to view,
 Th' industrious ANTS their ceaseless toil pursue;
 While numerous insects creep along the wall,
 And through the grass the slimy earth-worm scrawl,
 The black earth's entrails men these reptiles call;
 Cackles the HEN, as sounds the dripping rill,
 Combing her plumage with her crooked bill;
 When flocks of ROOKS or DAWS in clouds arise,
 Deafening the welkin with discordant cries;
 When from their throats a gurgling note they strain,
 And imitate big drops of falling rain;
 When the TAME DUCK her outstretch'd pinion shakes;
 When the shrill screaming HERN the ocean seeks:
*All these prognostics to the wise declare
 Pregnant with rain, though now serene the air.*"

* "There is a great variety of opinion," observes Dr. Lamb, "respecting the word OLOLYGO." And it has been taken for "an owl," "a woodcock," "a nightingale," and "a frog." But surely the epithet used by Aratus ἰσημαίν, formed from ΕΡΕΜΟΣ, "solitary," should have proved that it signifies the owl; and, if not, the well known fact that "there will be rain if the owl screech," as the author of the *Weather Book* states, demonstrates that Aratus meant that bird; for he had just before alluded to the frog, the tenant of the lake, and surely did not repeat the idea. And though he uses the verb Τεφύζω, to murmur, it is modified by ἐφθινόν, loud. Now the other creatures cannot be said to murmur loudly, nor to prenote rain. Besides, the OWL is under the influence of SATURN, the author of solitude, which, doubtless, Aratus knew; and hence he terms it ἰσημαίν ὀλολυγόν, the "solitary" owl.

The *Weather Book* gives us most of these notes also; and, indeed, these and a thousand other observations on the effect of coming changes in the atmosphere are as old as the hills; yet, like the hills, are still fresh, and full of the life of truth. We must quote Aratus as to comets, at the risk of being laughed at by our modern philosophers, who never look beyond their noses, or consider that the solar system is A WHOLE, and must be so regarded; each portion acting on each other by the mutual interchange of the rays of *light*, and all the electricity and magnetism and actinism those rays contain.

“No grateful sight to husbandmen appear,
One or more COMETS, with their blazing hair—
Forerunners of a parch'd and barren year.”

And from the blazing comet in the heavens to the meek little mouse upon the earth did the ancient philosopher look for information.

“E'en MICE oftentimes prophetic are of rain,
Nor did our sires their auguries disdain.”*

THE MEMOIRS OF A PHYSICIAN,

A TALE OF MESMERISM.

Translated from the French of Alexandre Dumas, by CLARA SEYTON.

INTRODUCTION.—MOUNT THUNDER.

ON the left bank of the Rhine, a few leagues distant from the Imperial city of Worms, and near the spot where the little river of Selz takes its rise, commence the first of several ranges of mountains, whose bristling crests appear to fly away towards the north, like a herd of affrighted buffaloes, disappearing in a fog.

These mountains, which already from their slopes overlook a country almost a desert, and seem to form a retinue for the highest of them, bear each a significant name, designating a form, or recalling a tradition. One is the King's Chair, another the Eglantine's Stone; this, the Falcon's Rock, that the Serpent's Crest. The most elevated of all, the one that rises most heavenward, encircling its granite brow with a crown of ruins, is Mount Thunder.

* Yet Mr. Paton, in his account of the Morlacks, ranks among the instances of their *superstition* the fact that “the most ordinary customs of cattle and domestic animals are supposed to have some reference to the accidents of meteorology. From the croaking of a frog or the position of cattle and sheep, are drawn prognostics of rain.” Thus do modern philosophers expose *their* ignorance in opposing the observed facts in nature.

When evening deepens the shadow of the oaks, and the last rays of the Sun gild, as they expire, the lofty heads of this family of giants, it seems as though silence descended step by step from their sublime heights down to the plain, and that an invisible and powerful arm unfolded from their flanks a long blue veil studded with glittering stars, to spread it over the world, fatigued by the tumult and toils of the day. Then all animated nature passes insensibly from wakefulness to sleep. Every thing slumbers, both on the earth and in the air.

Alone, and amid this silence, the little river of which we have already spoken, the Sezbach, as it is called in the country, pursues its mysterious course beneath the pine trees on its banks; and although it tarries neither night nor day, for it must throw itself into the bosom of the Rhine, which is its eternity—although we say neither day nor night can stay its onward course, the sand of its bed is so fresh, its reeds are so pliant, its rocks so well matted with moss and saxifrage, that not the sound of a ripple is heard from Marsheim, where it commences, to Freiweihen, where it ends.

A little above its source, between Abbisheim and Kirchem-Poland, a winding road, hollowed out between two rugged hedges, and furrowed by deep ruts, leads to Danenfels. Beyond Danenfels the road becomes a footpath, then the footpath itself diminishes, is effaced and lost, and the eye seeks in vain for aught on the soil beyond the vast declivity of Mount Thunder, whose mysterious summit, so often visited by the fire of the Lord, whence it derives its name, is concealed behind a girdle of green trees, as by an impenetrable wall.

In fact, once arrived beneath those thick trees, bushy as the oaks of the ancient Dodona, the traveller may continue on his way unperceived from the plain even in open day, and were his horse, like a spanish mule, streaming with bells, their jingling would not be heard; were he caparisoned with velvet and gold like the steed of an emperor, not one ray of gold or purple would pierce through the foliage, so effectually does the thickness of the forest suppress all noise, and the density of its shade destroy all colour.

Even in the present day, when the loftiest mountains have become mere observatories, and the most poetically terrible legends excite but a smile of incredulity on the lips of the traveller, this solitude is awful; and renders this part of the country so venerated, that only a few humble cottages, stragglers from the adjacent villages, have appeared at a distance from the magic girdle to testify to the presence of man in this locality.

The occupants of these isolated houses are millers, who leave

the river to merrily grind their corn, the flour of which they carry to Rockenhausen and Alzerj; or shepherds, who, leading their flocks to graze on the mountain, are oftentimes startled, both they and their dogs, by the crash of some huge pine falling from decrepitude in the unknown depths of the forest. For the associations of the country are lugubrious, as we have already said; and the footpath, which loses itself beyond Danenfels, amidst the mountain heather, has not always, as the bravest are heard to say, conducted honest Christians to a port of safety.

Perchance, some one of its present inhabitants may have heard his father or grandfather relate what we are now about to attempt.

On the 6th of May, 1770, at the hour when the waters of the great river are tinted with a roseate hue, that is to say, at the moment when for all Rhingau the Sun disappears behind the spire of the cathedral at Strasbourg, which cuts it into two hemispheres of fire, a man coming from Mayence, after having traversed Alzey and Kirchheim-Poland, made his appearance beyond the village of Danenfels, followed the footpath as long as it was visible, and then, when every trace of the road was effaced, dismounted, and, leading his horse by the bridle, made it fast, without hesitation, to the first pine tree in the redoubtable forest.

The animal neighed uneasily, and the forest seemed startled at the unwonted sound.

"Well, well," muttered the traveller; "be easy, my good Djerid! Twelve leagues are past over, and you, at all events, have reached your journey's end."

And the traveller endeavoured to pierce with his eye through the dense foliage; but the shade was already so opaque, that nought was distinguished but black masses, walled in by other masses of a still deeper black.

This fruitless survey attempted, the traveller turned again to the animal, whose Arabian name at once indicated his origin and his speed, and, taking his head between both hands, he brought his smoking nostrils close to his mouth.

"Farewell, my brave steed," said he. "If I do not see you again, farewell."

The words were accompanied by a rapid glance, which the traveller cast around him, as if he either feared or wished to be overheard.

The horse shook his silky mane, pawed the ground with his foot, and neighed as he would have done in the desert at the approach of a lion.

This time, the traveller smiling, merely shook his head in an ominous manner, as though he would have said,—

“You are not mistaken, Djerid; the danger indeed lies here.”

But then, as if decided beforehand not to contend with this danger, the adventurous unknown drew from his saddle-bows two beautiful pistols, with chased barrels and silver gilt stocks, unloaded them one after the other, and sprinkled the powder on the turf. This operation ended, he put up the pistols in their holsters. That, however, was not all.

The traveller wore at his side a sword with a steel hilt: he unbuckled the belt, rolled it round the sword, slipped the whole under the saddle, and fastened it with the stirrup leathers, so that the sword's point was on a level with the horse's groin, and the hilt with the shoulder of the animal.

At length, these strange formalities concluded, the traveller shook his dusty boots, took off his gloves, and searched his pockets, in which having found a pair of small scissors and a pearl-handled penknife, he cast them one after the other over his shoulder, without even looking where they fell. That done, and once more passing his hand over Djerid's crupper, and drawing a long breath, as if to give his chest its full amount of dilatation, the traveller again sought in vain for any trace of a pathway, and, perceiving none, penetrated at hazard into the forest.

We believe this is now the proper time to give our readers an exact idea of the traveller whom we have just introduced to them, and who is destined to play an important part in the progress of our tale.

He who had dismounted from his horse, and just ventured thus boldly into the forest, appeared to be a man of thirty or thirty-two years of age, above the middle height, and so admirably formed, that one could perceive at the first glance that strength and dexterity were combined in his supple and muscular limbs. He wore a kind of riding coat of black velvet, the button holes worked in gold: the two ends of an embroidered vest appeared beneath the lowest buttons of his coat, while tight leather breeches, and boots of varnished leather, encased limbs that might have served as models for a statuary.

As to his countenance, which had all the nobility of a southern type, it presented a singular compound of firmness and craftiness: his look, which could express every sentiment, seemed, when it rested upon any one, to dart forth two rays of light penetrating to the very soul. His brown cheeks at once shewed that they had been tinged by a sun more dazzling than ours. Lastly, a

mouth, large, but of beautiful form, disclosed a double row of magnificent teeth, which the warmth of his complexion caused to appear still whiter. His foot was long, but slender; his hand small, but sinewy.

Scarcely had he, whose portrait we have just drawn, advanced a few paces into the dark wood, than he heard rapid footsteps in the direction where he had left his horse. His first impulse, the intention of which was palpable, was to retrace his steps; but he restrained himself. Unable, nevertheless, to resist the desire of knowing what had become of Djerid, he raised himself on the points of his toes, and peered through an opening in the trees. Djerid, led away by an invisible hand which had unfastened his bridle, had disappeared.

The brow of the unknown contracted slightly, and something like a smile played upon his cheeks and beautifully chiselled lips. Then he continued his way towards the interior of the forest.

For some time the external twilight, penetrating through the trees, guided his steps; but this faint reflection soon failed him: he found himself in darkness so dense, that, no longer able to see where his foot fell, and doubtless fearing to lose his way, he drew up.

"I came well enough as far as Danenfels" said he, aloud, "for from Mayence to Danenfels there is a road; I came well enough from Danenfels to the Black Heath, for from Danenfels to the Black Heath there is a footpath; and I also came from the Black Heath hither, for I perceived the forest; but here I must of necessity stop, for I see nothing."

Hardly were these words uttered in a half French, half Sicilian dialect, than a light suddenly shewed itself within about fifty paces of the traveller.

"Thanks," said he: "now let the light proceed, I will follow it."

Immediately the light advanced with a steady and uniform motion. The traveller had progressed about a hundred paces, when he thought he heard, as it were, a whisper in his ear. He started.

"Turn not round," said a voice on the right, "or thou art a dead man."

"Right," answered the impassible traveller, without flinching.

"Speak not," said a voice on the left, "or thou art a dead man."

The traveller bowed, without speaking.

"But if thou art afraid," uttered a third voice, which, like that of Hamlet's father, appeared to issue from the bowels of the earth, "if thou art afraid, turn back: that will intimate that thou renoucest, and thou wilt be allowed to return whence thou camest."

The traveller replied by a wave of his hand that signified *forward*, and pursued his way.

The night was so gloomy and the forest so dense, that, despite the glimmering that guided him, the traveller advanced stumbling. The flame moved onwards for about an hour, and the traveller followed it without uttering a murmur or betraying a sign of fear. Suddenly it disappeared.

The traveller was out of the forest. He raised his eyes; through the sombre azure of the sky a few stars twinkled. He continued to advance in the direction where the light had disappeared, and soon beheld rising up before him a dilapidated building, the spectre of an old castle. At the same moment his foot struck against some stones. In an instant an icy substance was girded around his temples, and blindfolded him.

A fillet of moist linen imprisoned his head. It was no doubt a thing agreed upon. It was at all events anticipated, for he made no attempt to remove this bandage; only he stretched forth his hand like a blind man demanding a guide.

The gesture was understood; for at the moment a cold, dry, bony hand fastened on the traveller's fingers. He felt that it was the fleshless hand of a skeleton; but, had that hand been endowed with feeling, it would have found that his did not tremble.

Then the traveller felt himself rapidly hurried on for about two hundred yards. Suddenly the skeleton hand let go its hold, the fillet fell from his brow, and the unknown stopped: he had arrived at the summit of Mount Thunder.

[To be continued.]

CORRESPONDENCE.

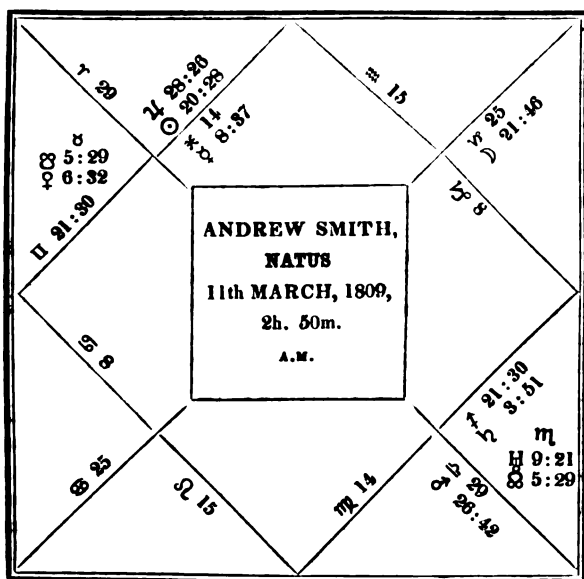
To the Editor of "Zadkiel's Magazine," &c.

Sir,—You have determined that the Science of Astrology shall again appear before a discerning and enlightened public, that its doctrines may be fairly and impartially investigated. Every effort of this kind is praiseworthy, and adds one link to the chain of truth. The opponents of astral influence have now an opportunity of disproving its truth, if such be possible; for, from my knowledge of your candour on these matters, I am convinced that you will give every person fair play, and insert facts which may be adduced either for or against this science.

The evidence of stellar influence is so palpable to all who will take the trouble to investigate, that the believers in astrology have nothing to fear from examination: in fact, fair discussion

is what its advocates have always insisted on, but unfortunately this call has but seldom been responded to ; yet, in those cases where investigation has taken place, persons have invariably become converts.

It must be allowed that the publishing of authenticated nativities of individuals, whose lives, deaths, &c. have been remarkable, shewing that the planetary configurations and positions causing such events were in accordance with the principles and rules handed down to us from ages past, is one of the best methods of proving the truth of Astrology. Such a plan is not only calculated to convince the sceptic, but also to interest and instruct the students in stellar doctrines. For these reasons I beg to present to the notice of your readers the following nativity, as illustrating some of the rules of astrology.



Latitudes.

H	0	28	N.
h	2	5	N.
u	1	5	S.
♂	2	49	N.
⊙	<hr/>		
♀	2	29	N.
♂	2	39	N.
D	5	2	N.

Declinations.

H	14	11	S.
h	18	53	S.
u	1	41	S.
δ	7	41	S.
⊙	3	50	S.
♀	16	1	N.
♂	5	43	N.
D	16	42	S.

Before I refer to the preceding figure, it will be as well to relate a few incidents of Andrew Smith's life. When about two and a half years old, he was frightened by a boy, which produced a violent fit, and caused his eyes to burst, and total blindness was the result. For many years past he has hawked fruit, &c. about the town of Portsmouth, and may be seen passing daily through all the streets in that town and its vicinities, without a guide or any one to direct him. He is remarkably shrewd; and in calling out the articles which he has for sale, he generally does it in rhyme, and, although this is done in a common style, it shews a poetic taste. I shall name one more singular and striking circumstance, which is, his marrying a woman afflicted, as himself, with blindness. He is a public character, being known by almost every inhabitant of Portsmouth.

It will now be asked, What are the indications in the figure denoting such events? And we will first remark, that the Moon has always been acknowledged to bear rule over the eyes: she is here in the cardinal sign Capricorn, afflicted by a mundane and zodiacal quartile of Mars, who is in the equinoctial sign Libra on the cusp of the sixth house, being the house of sickness and disease; the lunar orb is also in semi-square to Saturn and Mercury, the latter being in quartile to Saturn; the Sun is also in sesquiquadrate to Uranus, from the sixth house. These are the testimonies denoting blindness. It must also be observed that Mars is in his detriment, therefore peculiarly evil, and accounts for the native's wife being afflicted with the same malady as himself. It is true the Moon has the sextile aspect of Jupiter, but he is combust, and, therefore, not of sufficient strength to prevent the beforementioned evils. This aspect has, however, benefitted the native in other ways, he being respected and assisted by several of the influential inhabitants of the place. The sextile aspect of Venus and Mercury makes him of a cheerful and lively disposition, and gives him the taste for rhyme. The Sun is hyleg, and, being in conjunction with Jupiter, denotes the native to be robust and of a strong constitution, which is the case.

R.

To the Editor.

Sir,—SEEING by your *Almanac* for the present year that the *Athenæum* had been misleading the public by sweeping and ignorant remarks on astrology and astrologers, I sent the following letter to the Editor:—

To the Editor of the "Athenæum."

Sir,

29th December, 1848.

I have just seen a copy of *Zadkiel's Almanac* for the year 1849, and learn from the first page that you permitted some "ignoble animal" to disgrace your pages with "a turgid mass of bombast in the form of a review" of that *Almanac* for the present year, 1848. Being on the continent at the time that review appeared, the *Athenæum* was not regularly forwarded to me, consequently I did not see your correspondent's remarks, and time will not permit me to refer to them at present; but I beg to inform that talented gentleman, that a periodical called *Zadkiel's Magazine and Record of Astrology* is announced in *The Times* to appear on the 1st January, 1849, avowedly for the purpose of "*maintaining a running fire against the noodleism of public writers, who attack the science without acquaintance with its principles.*" Now it will be very easy for your reviewer to forward *the exact time of his birth* to the Editor of that Magazine for insertion; and, if no abler correspondent will undertake the necessary calculations to convince him of his gross errors and falsehoods, I promise to do so, and force him to swallow *truth*, however bitter such a draught may be to his palate. When a man wishes to explode a science, he should first *learn it*; for a knowledge of Latin and Greek, even when backed by impudence, does not qualify him to dictate upon points which he has never thoroughly investigated. If you, Sir, wish to be convinced of the truth of the science I advocate, insert in your notice to correspondents the *exact time* of your own birth, pledging yourself as a gentleman that it is correct; and I will, by private letter, convince you that astrology is not such a "lamentable absurdity" as you may imagine. I beg you to understand that I am not in any way connected with Zadkiel, nor am I a professional astrologer, but merely a lover of *truth*, regardless in what form it may appear.

I am, Sir,

Your obedient servant,

MERCURIUS.

It must be admitted that the above was an open and straightforward challenge, and that it gave to a professed enemy of the science a fair opportunity of proving, if possible, to those of his readers who prefer *facts* to narrow-minded *assertions* that astrology is a delusion, and that her advocates are either knaves or fools. My letter, although chiefly intended for "our Correspondent," the Reviewer, was not inserted—*of course not*; but the following paragraph, by way of reply, appeared at page 15:—

"A correspondent who signs himself "Mercurius," taking the account of our astrological remarks from our friend Zadkiel—with whom he states, at the same time, that he is wholly unconnected—writes us a letter informing us that Zadkiel means to publish a review, and that, if we will send the exact time of our birth for insertion therein, he (the writer) will convince us of our gross errors and falsehoods, and force us to swallow truth, however bitter such a draught may be to our sophisticated palates. Why does he not undertake the *inverse problem* of astrology, even as Leverrier and Adams did that of gravitation? Given, the most impudent enemy of truth alive—which is what we are, according to Zadkiel: required, the moment at which he must have been born within the last sixty years. We will give so much help as to state that our age lies *within* those years. Having determined the most mendacious scheme of nativity which any one can have a right to within that period, it must, according to Zadkiel, be ours, if there be any truth in him and in his science. From that nativity let him, as he hints he would do from our own data if we furnished them, convince us of, &c. &c.—"Mercurius" invites us, in mentioning the exact time of our birth, to pledge ourselves as a gentleman to its correctness; and he will, as a consequence, by private letter, convince us that astrology is not such a lamentable absurdity as we suppose it to be. To this we reply, first, that our parents, not being astrologers, have not transmitted to us the precise minute of our birth; secondly, that if they had, we disclaim all personal memory of that event, though the most important (to us) of our time, and must decline vouching upon our honour for the correctness of their report; thirdly, that, in common with the rest of the educated world, we have abundant means in our own power for testing the pretensions of astrology—have employed them—have convinced ourselves that the whole thing is an absurdity—and shall endeavour to awaken those who are deluded by it to a sense of their folly, and preserve those who have a leaning that way from falling into it—Zadkiel, Raphael, Mercurius, and the Stationers' Company, *non obstantibus*; or, at least, *successu non felici obstantibus*."

I shall not, Sir, make any comment on this wretched and contemptible farrago of SHUFFLING, which certainly is a disgrace to a scientific paper; but conclude with the words of Partridge, "*Ignorance becomes powerful when it grows popular and general*, at which time it is usually guarded by *Impudence and Error*, and by their assistance it commonly takes *Truth* by the beard."

I am, Sir,

Your obedient servant,

MERCURIUS.

P. S.—I beg to propose the following Problem to young astrological students:—

<i>Given</i> .—The latitude of the place	51	31
Right ascension of mid-heaven.	42	38
Planet's horary angle <i>East</i>	30	0
Its declination North	22	30

Required.—The latitude and longitude of the place to which the said planet can be seen, exactly on the horizon, *rising*.—To be solved by spherical projection and calculation.